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Bible. N.T. Epistles. English. 1929
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Epistles

(Complete)

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Romans by Paul
Romans by Apollos

Corinthians by Paul
Corinthians by Apollos
Corinthians by Barnabas

Hebrews by Paul
Hebrews by Apollos
Hebrews by Barnabas

Ephesians by Paul
Ephesians by Apollos

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Separated, Arranged and Translated by
WILLIAM WALLACE MARTIN

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NASHVILLE, TENN.

To My God-given Friend
Rev. Charles S. Wing, D.D.

PREFACE

Exegetes, commentators, expositors of the Epistles to the Romans, Corinthians, Hebrews, and Ephesians, have been perplexed by the many identities, resemblances, by the many insequences in thought, which are found in the several epistles. These scholars have spent their time in seeking explanations for these marked peculiarities. But their explanations do not explain. My investigations led me first to collect in each of these epistles passages which were identical; then passages which were very much alike. My next step was to compare differences. The result of these investigations was to form a theory, which would reasonably explain the peculiarities which were obvious in the several epistles. This theory is, that in Romans we have combined two letters, one written by Paul, the other written by Apollos: that in the Two Corinthians we have five letters combined; three by Paul, one by Apollos, one by Barnabas; that in Hebrews we have three letters combined, one by Paul, one by Apollos, one by Barnabas; that in Ephesians we have two letters combined, one by Paul and one by Apollos. The theory is proven by producing these several letters, which I have done, referring them to Paul, Apollos, and Barnabas. I must, of course, use only the matter which is found in our present letters,

adding nothing, omitting nothing. These epistles must be epistles in form and each writer must have an individual style. They must be fitting and appropriate: and while, having difference in the mode of presenting, must nevertheless present views which were current in the Christian church during the age of the apostles. Now these letters I have reproduced. It will be noticed that the same fundamental faiths are present in the letters of each writer. Glance over the Table of Contents and this assertion will find its confirmation. The reader may not accept my theory; reading, however, my recovered letters will make the epistles as we have them in the King James' Version an interesting study. Accept my theory, and we have the words of the three great leaders, Paul, Apollos, and Barnabas, who carried the gospel to the Gentile world and also gave wisest counsel to those followers of Jesus Christ, who were Jews in race but who had accepted Jesus Christ as their Lord and Saviour.

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PAUL'S EPISTLE TO THE ROMANS

Romans, as we have the epistle in the Version of King James, is composed of two epistles; one is the Epistle of Paul to the Romans; the other is the Epistle of Apollos to the Romans. I have separated these two epistles and here am giving the Epistle of Paul to the Romans. There are no additions nor is there any portion left out; and the two epistles, which I have separated, contain all matter found in the Romans of King James. The Epistle of Romans by Paul is entirely independent of the Epistle of Romans by Apollos.

The Epistle was written from Corinth, about 58 A.D.

EPISTLE TO THE ROMANS

Salutation

Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, concerning his Son, who came from the seed of David after the flesh, Jesus Christ our Lord, through whom we have received grace and apostleship, to those obedient through faith among the nations for his name's sake, among whom are you, the called of Jesus Christ, all who are at Rome, beloved of God, called the saints, grace be to you and peace from God our Father and our Lord Jesus Christ. Now first I thank my God for all of you in Jesus Christ, that your faith is proclaimed throughout all the world. And I make requests, if now by any means I may, God willing, be happily circumstanced so as to come to you. For I am not ashamed of the gospel; for it is the power of God, working salvation to every one believing; to the Jew it came first and afterwards to the Greeks. As it is written, The just shall live by faith. *Part of Chapter i.*

Men Kept not God in Mind

God has made himself manifest to men. Wherefore the knowledge of God is evident among them. However, knowing God, they

did not glorify him as God, neither were they thankful: but they became foolish through their discussions and their uncontrolled hearts were darkened. Professing themselves wise, they were foolish. They changed the glory of the incorruptible God into an image, made like to corruptible man and to birds and four-footed beasts and creeping things. For this reason God let them be given over to vile affections; for even their women changed what was natural to that which was against nature. And likewise men, leaving the natural use of women, burned in their lusts one toward another. And as they did not like to retain God in their knowledge, God let them be given over to an untrustworthy mind so that they did the unapprovable. They were slanderers, backbiters, haters of God, agitators, arrogant, plotters of evil, disobedient to parents. These all, knowing the judgment of God, that those who did such things were worthy of death, not only did them but had delight in those who did them.

Part of Chapter i.

God will Bring to Judgment

Therefore thou art without excuse, O man, every one who passes judgment; for in what

thou judgest another, thou art really putting judgment upon thyself; for thou, that passest judgment, art doing these self-same deeds. Then if thy heart is hard and impenitent, thou art laying up for thyself as treasure wrath in the day of wrath and of the revelation of the righteous judgment of God, who will render to every man according to his deeds; to those who in patience continue in well-doing and seek glory and honor and immortality, eternal life; but indignation and anger for those who make strife and disobey the truth and obey injustice. For there is no respect of persons with God. For as many as sin without law, shall perish without law; as many as sin with the law, shall be judged by the law. For not the hearers of the law shall be just before God, but the doers of the law are justified in the day when God shall judge the secrets of men by Christ Jesus according to my gospel.

Part of Chapter ii.

Thou who boastest in the Law

Thou who makest thy boast in the law, dost thou dishonor God through breaking of the law? Thou who dost herald that a man should not steal, dost thou steal? Thou

who sayest a man should not commit adultery, dost thou commit adultery? Thou who dost abhor idols, art thou an idol-worshipper? The name of God through you is blasphemed among the nations. Circumcision profits, if thou keep the law, but if thou be a transgressor of the law, thy circumcision is become uncircumcision. Therefore if the uncircumcision keep the righteous demands of the law, shall not this uncircumcision be imputed to him for circumcision? He is not a Jew who is Jew by race; and circumcision is in the heart, in the spirit, not according to the rite, whose praise is not of men but of God.

Part of Chapter ii.

What Advantage hath the Jew?

What then, are we better than they?

No, not in any way; for we will first prove that both Jew and Gentile are under sin: They are all gone out of the way; they all act foolishly; there is none that doeth good; no, not one. Their throat is an open sepulchre; they practice deceit in their speech, the poison of asps is under their lips, their mouth is full of cursing and bitterness.

Mankind cannot be justified by the obligations of the law; for the knowledge of sin

is through the law. Where then is our boasting? It is excluded. Because of what law? that of works? Nay; but because of the law of faith. Our conclusion is that a man is justified by faith, independent of the works of the law. *Part of Chapter iii.*

Works and Faith

What do we say then that Abraham our forefather according to our race has gained? Then if Abraham were made just by works, he hath cause for glory. But not before God; for what saith the scriptures? Abraham had faith in God and it was reckoned to him as he led a righteous life. Blessed is the man to whom the Lord will not impute sin. Came this blessedness upon the circumcision only? verily also upon the uncircumcision. Then he is not only the father of circumcision to them who are of the circumcision, but also of those who walk in the steps of that faith of Abraham our father, which he had being uncircumcised. Therefore it is of faith and of grace to the end that the promise might be sure for all the seed; not to that only which was of the law but to that which has the same faith of Abraham, who is the father of us all.

Parts of Chapters iii and iv.

The Promise to Abraham

Now to him that doeth the works of the law the reward is not of grace but of debt. Wherefore this reward for faith was of grace to the end that the promise might be sure for all seed, not alone to those under the law but to those who have faith like Abraham, who is the father of us all, who against hope still keeping hope, believed that he would be the father of many nations according to that which was spoken, "So shall thy seed be." The deadness of Sarah's womb did not make him doubt the promise of God, but he held faith strongly, giving God glory. And therefore righteousness was imputed to him who was in the presence of him in whom he had faith, even God, who quickens the dead and calls things that are not as though they are. And now the righteousness of God without the law is manifested, being witnessed to by the law and the prophets, even the righteousness of God by faith in Jesus Christ to all that have faith in Jesus Christ; and there is no distinction made; for all have sinned and come short of glory like God's. And is declared at this time his righteousness, when he regards as just him who holds faith in Jesus.

Parts of Chapters iii and iv.

Is the Law Sin?

What shall we say then, Is the law sin? God forbid. Rather I had not known sin except for the law. Then I had not known lust unless the law had said, Thou shalt not covet. For where there is no law, there can be no transgression. I lived once without law; then the commandment came and sin came into my life and I died. Now we know the law is for the spirit; but I being in the flesh was betrayed by sin. Then what I do, I ought not do; and what I should do, I do not. Indeed what I hate, that I do. If now I do that which I ought not do, I give assent to the law, that it is good. Now I do not do this but sin which dwells in me.

Therefore then I with my reason am servant of the law of God; but through my flesh I am servant of the law of sin. I find then this law, Wishing to do what is excellent, that evil is ever present. And I find the commandment, meant to give me life, is death-bringing. O wretched man that I am; who shall rescue me from this death-producing body? Thanks be unto God, it is done through Jesus Christ our Lord.

Parts of Chapters iv and vii.

Is God Unrighteous?

Is God unrighteous, when he brings against us wrath? God forbid. I speak as a man. If the truth of God through my falseness increases abundantly his glory, why am I judged a malefactor? and why too should we not do evil that good may come, as we are slanderously reported to do and as some affirm, we say, whose condemnation would be just? Now he said to Moses, I will have mercy upon whom I can have mercy and I will have compassion on whom I can have compassion. And it is come to pass, in a place where it was said to them, Ye are not my people, there they are called the children of the living God, those whom he hath called, not of the Jews only but also of the Gentiles. So then it is not as one wills nor as one plans a certain course, but as the merciful God wills and plans. Then thou wilt say to me, Why doth he charge us with fault? O weak man, who art thou that arguest with God? Does the thing formed say to the creator, Why hast thou made me thus? But it is that he might make known the riches of his glory in the vessels of mercy which before he had prepared to glorify him.

Parts of Chapters iii and ix.

The Gentile and Righteousness

What shall we say then? This, that the Gentiles, which pursued not after righteousness, have attained righteousness, that righteousness which is by faith. As it is written; Behold I place in Zion a stone over which there has been stumbling, a rock over which there has been great offence; but whoever believes in him, shall not be ashamed.

Part of Chapter ix.

Has God Cast away His People?

I say, Have they stumbled only to fall? God forbid; it is rather that through their fall, salvation might come to the Gentiles and that they might be provoked to jealousy. David said, Their table is let to be a snare to them and a trap and a stumbling stone, giving them their due. Their eye is let to be darkened that they may not see and their backs are bowed to the burden always. And it is as Isaiah said long ago, If the God of the hosts had not left us seed, we would be as Sodom, we would have become as Gomorrah. What then? Israel has not obtained what they sought; but the elect have obtained it. And if it be of works, then it is not of grace; but it is otherwise; works are no longer to be effective. Now, brethren, I would

not have you ignorant of this mystery, lest you should be arrogant among yourselves, that blindness in part is come to Israel, that the Gentiles might be enriched. I speak to you Gentiles, in as much I am the apostle of the Gentiles, and this stewardship of mine I magnify, if perchance I may provoke to jealousy my own flesh and might save some of them. *Part of Chapter xi.*

The Engrafted Wild Olive

Now if thou wert cut out of an olive-tree, which is wild by nature, and wert grafted contrary to nature into a cultivated olive, how much more certain is it, that they, natural branches, can be grafted back into their own olive-tree. Behold therefore the goodness, and the severity of God. On them severity fell; but to thee goodness. If thou remain in his goodness, it will be well with thee; otherwise thou shalt be cut off. For if God spared not the natural branches, take heed lest also he spare thee not.

Part of Chapter xi.

Shall We Sin because under Grace?

What then, shall we sin because we are not under the law but under grace? God forbid. How can we who are dead, so far

as sin is concerned, live a life in sin; since ye know, that our old life is crucified so that the sinful body is destroyed; and we are not now the servants of sin. For when the old life is dead, one is set free from sin. And if we who are with the crucified one, are dead to sin, we believe that we will have life as he has. For if now we are unfolding in the likeness of his death, we shall also unfold in the likeness of his resurrection. So consider that ye are dead to sin but alive to God through Jesus the crucified one our Lord. *Part of Chapter vi.*

Let not Sin Reign in your Bodies

Let not sin therefore have dominion in your bodies, which must die, that ye should obey it through the lusts of the body. Now thanks be unto God, that ye who were servants of sin have obeyed from the heart the form of teaching which was given to you. Being then freed from service to sin, ye are become the servants for righteousness. I speak after the manner of men because of the weakness in your flesh. As now ye once yielded your members servants to uncleanness and to greater and greater lawlessness, so now yield your members to righteous deeds in the pursuit of holiness.

Part of Chapter vi.

Saved through Christ

Now scarcely for one who is just will a man die; yet for one who is good some will dare to die. Christ, however, at this time died for those who were unreligious, we ourselves being weak in faith. Much more then being led by his death to live justly, we are saved by him from wrath. And then God made known his love for us because, while we were yet sinners, he let Christ die for us. Now until the time of the law, sin was in the world; but sin was not considered sin when there was no law. As then when one man disobeyed many set themselves down to be sinful, so when one man obeyed, many set themselves down to be righteous. The gift was not because one had sinned. Judgment for transgression brings its condemnation; but the free gift in spite of many transgressions brings judgment that makes for our justification. If by the transgression of one, death through sin had dominion through one, much more those, receiving the riches of grace and the gift for righteousness, shall have dominion for life through one Jesus Christ.

Part of Chapter v.

Freed from the Law

When now we were in the flesh, sinful passions because of the law were awakened in our members which brought forth fruit unto death. Now this is true; when a husband is living, if one be married to another man, she is called an adulteress. But if her husband be dead, she is free from that law so she is no adulteress though she marry another man. Wherefore, my brethren, ye also are become dead to our law through the crucified body, that ye may be married to another, to him who is raised from the dead.

Part of Chapter vii.

The Law of the Quickening Spirit

For the law of the quickening spirit makes you free from the law of sin which brings death. For what the law could not do in one who was weak because of the flesh, God, sending his Son, like us in sinful flesh, condemned sin in the flesh, that the righteousness which the law should have attained might have fulfilment in us. For they who think themselves only flesh, give heed only to things bound up in the flesh; but they who hold faith in the Spirit, heed things belonging to the Spirit. And if the Spirit of

him who raised up Jesus from the dead dwells in you, he that raised up from the dead Christ Jesus will give life to your mortal bodies through his Spirit which has its dwelling in you. *Part of Chapter viii*

The Sons of God

Now the creature was made subject to what is but transient; it had no choice. Yet he who made him subject gave hope. For we know that all who are created have groaned and been in the pangs of pain till now; and not only they, but we ourselves who are the first-born of the Spirit, we have groaned within ourselves, waiting for redemption for our bodies. Wherefore the creature shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And ye have not received the Spirit which puts you in bondage with its fear, but ye have received the spirit of adoption, whereby we cry Abba (My Father). *Part of Chapter viii*

No Condemnation if in Christ Jesus

There is therefore no condemnation to those who are in Christ Jesus, who walk not after the flesh but after the spirit. For we are saved by hope. But hope in what

visible is not our hope; for what one sees, why should he hope for it? But if our hope lies in what is unseen, we wait patiently for it. And not only so, but we also have joy in God through our Lord Jesus Christ, by whom we now are brought in harmony with him. Now we do not know what we should pray for as we ought; but his Spirit made pleadings with groanings which cannot be uttered. And likewise the Spirit helps our infirmity. And we know that all things work together for good to those who love God, to those who according to the scheme of things are the called, because these, already foreknown, he made to stand out clearly, being conformed to the image of his Son, so that he is become the first-born among his brethren.

Parts of Chapters v and viii

The Love of God in the Christ

What shall we say then to these things? If God is for us, who would be against us? He that spared not his Son but let him be delivered up for us all, shall he not with him give us all things? Who shall lay anything to the elect of God? It is God who will pass sentence. And I am persuaded that neither death, nor life, nor angels, nor

principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any thing in creation, shall be able to separate us from the love of God in Christ Jesus our Lord.

Part of Chapter viii.

Israel and Righteousness

I say the truth in Christ; I do not lie; my conscience, one with the Holy Spirit, joins in as witness, that I have great heaviness and continual sorrow in my heart. For apart from the Christ, in all else I could wish myself accursed for my brethren, my kinsmen according to the flesh, who are Israelites, to whom was the adoption and its glory and the covenants and the giving of the law and the ritual and the promises. For they became ignorant of the righteous life which God requires and went about to establish a righteousness of their own; and they will not submit to the righteousness which God requires. But how can they call upon one in whom they have no faith? and how can they have faith in one of whom they have not heard? and how can they hear unless there be a herald? and how shall there be heralds unless they be sent? Then thus it is written, How beautiful are the coming of those who

herald the gospel of peace and bring glad tidings. But I say, Did not Israel have knowledge? First Moses said, I will provoke you to zeal by a people who are as yet not; by a nation that now knows not God, I will anger you. And as Isaiah said at one time, All day long I have stretched my hands to a disobedient and a rebellous people; and again he said concerning Israel, Except the Lord had left a seed, we would have become as Sodom and been made like unto Gomorrah. *Parts of Chapters ix and x.*

Righteousness through Faith

Now Christ makes an end of the law in the pursuit of righteousness. For if thou shalt confess with thy mouth and shalt have in thy heart faith that God hath raised him from the dead, thou shalt be saved. For there is no difference between the Greek and the Jew; for the Lord is the same for all and is bountiful to all who call upon him.

Part of Chapter x.

The True Israelite

Now they are not all Israel who are of Israel; nor are all children because they are the seed of Abraham; then the seed was called in Isaac. That is, they who are the

children according to the flesh are not the children of God; the children of the promise are reckoned as his children. That was my covenant with them, when I took away their sins. The gifts and calling of God have no reference to repentance. Now in the past ye had no faith in God; yet you have obtained mercy, while they are in unbelief. And they now are unbelievers; and because ye have received mercy, they also may obtain mercy. For God finds all in unbelief so that he shows mercy to all. O the depths of the riches in the wisdom and in the knowledge of God. How unsearchable are his judgment and his ways past our finding out.

Parts of Chapters ix and xi.

Present Yourselves a Living Sacrifice

I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy and acceptable to God, which is a reasonable service from you.

Part of Chapter xii

Duties as Stewards of Christ

We have gifts which are graciously given us. The teacher for teaching; the exhorter for exhorting; those who distribute should do so without ostentation; those in authority

should be diligent; those showing mercy should do so with kindliness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be not slothful in business; be ardent in spirit; serve well your master. Give your blessing when persecuted; bless, never curse. Rejoice with them that rejoice; weep with them that weep. And I say, by the grace given to me, to every man among you, not to think of himself more highly than he ought to; but to think soberly. For whatever is the measure of faith each has, God imparted it. Return no man evil for evil; have great care for the things held honorable in the sight of all men. If possible, live peaceable with all men.

Part of Chapter xii.

Duties as Christian Citizens

Now a magistrate inspires no fear, when the deed is good but when it is bad. Wouldst thou then have no fear of his power? Do thou that which is good, and thou shalt have his commendation. Now magistrates are God's stewards, continually occupied with their matters. This is the reason why ye should pay tribute. Whoever resists this power, resists what is ordained of God. This then is your duty; thou shalt not commit adultery;

thou shalt not kill; thou shalt not steal; thou shalt not covet; and if there be any other commandment it is briefly summed up in this command, Thou shalt love thy neighbor as thyself. Love works no evil to a neighbor; therefore love fulfills the law. This is the fact; that the hour is come for us, who know the present time to awaken out of sleep. The night is far spent; the day is at hand; let us therefore cast off the works of darkness and let us put on the armor of light.

Part of Chapter xiii.

Christlike Forbearance

Now one believes, he may eat anything; another, who is weak, will eat only herbs. I know and am fully persuaded by the Lord, that there is nothing unclean in itself; but to him that thinks anything is unclean, to him it is unclean. Let not him that eats cast reproach on him that refrains from eating. Then God receives him. And, too, he that eats does so to honor the Lord; for he gives thanks. And if one has doubt, he is condemned, if he eats, because he does what he has no faith in. The kingdom of God is not in meat nor drink, but in right living and joy in the Holy Spirit. One esteems the Sabbath above other days. Let every

man be fully persuaded in his own mind. If you regard the Sabbath, regard it in honor of the Lord. Whatever be your faith, let it be only for yourself before God. For whatsoever is not of faith, is a transgression.

Part of Chapter xiv.

Our Judge is God

Now we shall all stand before the judgment seat of God. For it is written; As I live, saith the Lord, every knee shall bow to me and every tongue shall confess that I am God. Why then dost thou judge thy brother? why dost thou despise him? For the mere matter of meat destroy not the work of God. For they who are of this class are not with our Lord Jesus Christ; their belly owns them. And they by good words and fair speech deceive the hearts of the common people. Let us therefore judge one another no more; let us decide rather to judge this, that no man put a stumbling block or an occasion to fall in the way of his brother. For whether we live, our lives are for the Lord; and whether we die, we will suffer death for the Lord.

Part of Chapter xiv.

Seek to Edify One Another

Now I beseech you, brethren, notice carefully them who cause divisions and scandals contrary to the teaching which ye have received, and avoid them. Let every one of us please his neighbor for his good that character may be built up. Christ did not please himself; but as it is written, The reproach of them that reproached thee fell upon me.

Part of Chapter xv.

To the Gentile the Gospel has Come

I write to you, brethren, the more boldly, bringing matters to your mind, because of the grace which is given me of God, that I should be the minister of Jesus Christ to the Gentiles. I am a consecrated servant of the gospel of God that the offering of the Gentile-world being made holy by the Holy Spirit, might be acceptable. Now I will not venture to speak of the things which Christ has wrought by me to lead the Gentiles to be obedient in word and deed through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and neighboring places even to Illyricum I have filled the land with the gospel of Christ. And I have endeavored to preach the gospel where Christ had not been named lest I should

build on another man's foundation. As it was written: They shall see to whom no message had come; and they that had not heard shall have knowledge.

My Future Plans

And now I go to Jerusalem, acting as steward for the saints. Then it has pleased them of Macedonia and Achaia to make a contribution for the poor saints of Jerusalem. It was a pleasure for them; and these are their debtors. This is the reason why I have been prevented from coming to you. When therefore I have performed this service and have given them this offering under seal, I will come to you on my way to Spain. Now I beseech you, brethren, by Jesus Christ our Lord and by the love which the Spirit imparts, that you unite with me in your prayers to God for me, that I may be delivered from them in Judea who have not faith and also that my service which I am to render in Jerusalem may be acceptable to the saints, and that I may come to you with joy by the will of God and have refreshing. Now may God in whom we hope fill you with all joy and peace through faith, so that you may abound in your hope by the power of the Holy Spirit, and may God who is patient

and giveth comfort grant you to have toward one another the mind of Christ Jesus that you may as one mind glorify God, the Father of our Lord Jesus Christ, and may God who loveth peace be with you all. Amen.

Part of Chapter xv.

Paul's Greetings to His Friends

I commend to you Phebe, our sister, who is a servant of the church at Cenchrea, that you receive her in the Lord as becometh Christians and that you assist her in matters wherein she may need help; for she herself has been of great assistance to many and to myself. Greet Urban, our fellow worker in Christ, and Stachys, whom I love. Greet Epenetus, whom I love well, who was the first fruit of Christ in Achaia. Greet Apelles in Christ. Greet Andronicus, and Junia, my kinsmen, and once my fellow prisoners, who would have laid down their necks for me, who are well known among the apostles and were Christians before me. Greet them who are of the family of Aristobulus. Greet Herodion, my kinsman. Greet Tryphena and Tryphosa, who labor for the Lord. Greet Persis, who is beloved and has done much labor for the Lord. Timothy, my fellow

worker, and Lucius and Jason, and Sosipater send greetings to you and also my countrymen. Gaius my host and the whole church send greetings to you. The grace of our Lord Jesus Christ be with you all. Amen.

I, Tertius, who wrote this letter, send you greeting in the Lord.

Part of Chapter xv.

APOLLOS' EPISTLE TO THE ROMANS

The Epistle of Apollos remains when we have taken from Romans as found in our King James the Epistle of Paul, which we have already given. This Epistle of Apollos to the Romans is entirely distinct from the Epistle of Paul to the Romans, which we have separated. There are no additions to nor is any part omitted from the matter as found in Romans in the King James' Version. If you consult the Table of Contents you will see that Paul and Apollos follow practically identically the same mode of treatment. The fundamental faiths are the same; the mode of treatment differs.

The Epistle was written from Corinth about 58 A.D.

EPISTLE TO THE ROMANS

Salutation

I would not have you ignorant, brethren, that often I have purposed to come to you, but up to the present time I have been prevented. I would have some fruit among you as I have had among other nations. For God is my witness, whom I serve with my spirit in the gospel of his Son, who with power was set apart as the Son of God because of his consecrated spirit by the resurrection from the dead, whom he had promised before by the Holy Scriptures, that without ceasing I make mention of you always in my prayers. Now I long to see you, in order that I may share your spiritual experience which has made you so steadfast; that is to say, that you and I may be comforted together through each other's faith, yours and mine. I am debtor both to the Greeks and to the barbarians, both to the wise and the thoughtless. Now so far as I am able, I am ready to preach the gospel to you that are at Rome; for therein is righteousness like God's from faith to greater faith.

Part of Chapter i.

Men Kept not God in Mind

Now the wrath of God from heaven is revealed against all impiety and injustice of men, those who hinder unjustly the truth. The invisible things of him who created the world are clearly seen, being made manifest by the things which are made, his eternal power and his deity, so that they are without a defense, who changed the truth of God into a lie and worshipped and was slave to what was created, passing by the Creator, who is to be praised for ever. Therefore God gave those whose hearts lusted to their uncleanness. They dishonored their own bodies among themselves. Men also wrought among men contrary to the order of things, and the reward which was meet for their wandering they received for themselves. They were filled with all kinds of injustice, with unchasteness, with evil, with covetousness. They were murderers, strife-makers, deceivers, evilly disposed, whisperers, without natural affection, implacable, unmerciful, without understanding, covenant-breakers. And we are sure that the judgment of God according to the true facts will be against them that commit such deeds.

Part of Chapter i.

God will Bring to Judgment

And thinkest thou, O man, that condemns them that do such things, and yet doest the same things, that thou shalt escape the judgment of God? These are tribulation, anguish to every soul of man that doeth evil, to the Jew first and then to the Gentile. Or dost thou presume upon the riches of his goodness and his patience and his forbearance, not knowing that the goodness of God ought to lead thee to repentance? Whenever now the nations, that have not the law, prompted by nature, do the things contained in the law, they, though they have not the law, really possess the law. These shew the deeds of that law which is written in their hearts, their conscience also bearing witness and their discussions among themselves, now condemning acts, now defending other acts.

Part of Chapter ii.

Thou who Boastest in the Law

Behold thou art a Jew, and restest in the law, and makest boast in God. Thou knowest his will and givest approval to the most excellent things, receiving instruction from the law, and thou art confident that thou art a guide to the blind, the light of those who are in darkness, the instructor of the

unwise, the teacher of babes, having in the law the scheme of knowledge and truth. Thou therefore who teachest another, dost thou not teach thyself? And shall not the uncircumcision, which is natural, if it fulfil the law, condemn you, who transgress the law, though you are possessor of the writings and are circumcised? The fact is, he is not a Jew who is one outwardly, nor is that circumcision which is outward in the flesh.

Part of Chapter ii.

What Advantage has the Jew?

What advantage then has the Jew? or what profit is there in circumcision? Much every way; chiefly because they kept as a trust the oracles of God. Now we know that what is said in the law, applies only to those under the law. This now is in the writings, that there is not one that doth right, no not one. There is not one that has right understanding, seeking after God. Their feet is swift to shed blood; destruction and misery follow after their ways. And the way of peace they know not. There is no fear of God before their eyes. The result is that every mouth is stopped and all the world is guilty before God. Is he God of the Jews only? Verily he is also God of the Gentiles,

since there is but one God, who shall judge the circumcision according to their faith and the uncircumcision according as they had faith.

Part of Chapter iii.

Works and Faith

What now if some had not faith, shall their unfaith make faith in God void? God forbid. Now we say, the faith of Abraham was reckoned as righteousness. How then was it reckoned? When he was in circumcision or uncircumcision? Not when in circumcision but in uncircumcision. He received the sign of circumcision as seal of the righteousness through faith, which he had, being uncircumcised, that he might be the father of believers though uncircumcised, to the end that righteousness might be reckoned to them. David also describes the blessedness of the man to whom God apart from obligatory works imputes righteousness. He says, Blessed are they whose iniquities are forgiven and whose sins are pardoned. Then to one who does no prescribed works, but believes on him who can make the ungodly do right, the faith of that one enters him among the righteous.

Part of Chapters iii and iv.

The Promise to Abraham

Now the promise to Abraham, that he should be heir of the world, was not to Abraham nor to his seed through the law, but through the righteousness which he had through his faith. For if they only are heirs who are of the law, then faith is void and the promise fails. The writing said, I will make thee father of many nations. He was not weak in faith; he did not consider his body now dead, when he was about fifty years old, he was fully persuaded that what God had promised, he was able to perform. Now it was not written for his sake only, that it was imputed to him; but for ours also, to whom it shall be imputed, if we have faith in him who raised Jesus our Lord from the dead, who was let to die because of our transgressions and was raised up again to cause us to become righteous, who freely by his grace are acting justly because of the release through Christ Jesus who is set before God as the reconciling sacrifice through faith in his death, and so is declared that through righteous acts like his there is pardon of sins that are past through the longsuffering of God.

Parts of Chapters iii and iv.

Is the Law unto Death?

Therefore is this good made death to me? God forbid. But sin, that sin might be made manifest, wrought through the good death to me, so that sin through the commandment became excessively sinful. And sin, taking a start because of the commandment, wrought in me every kind of lust; for apart from the law sin brought death, so that the law is holy and the commandment holy, just, and good. Now the good I would do, I do not; and the evil I would not do, I do. Therefore I know that in me (as flesh) there dwells no goodness: for to will what I should is ever present, but the power to work what is excellent is not present. Now if I do what I would not, then I am no longer the doer, but sin which has a dwelling within me. For I delight in the law of God in my inward thought. But I see another law in my members, working against my reason and making me captive to the law of sin which is in my members: for sin, taking the start through the commandment, led me astray and slew me. Then the wages of sin is death; but the gift of God is life eternal in Jesus Christ the Lord of us whom he hath called not of the Jews only but also of the Gentiles.

Part of Chapter vii

Is God Unrighteous?

Is God unrighteous? God forbid; else how shall God judge the world? Yea, let God be true, though all men be liars. Thus it is written, Thou shalt be justified in all thy words, and when thou givest judgment, thou shalt be the victor. Now if our unjust doings make clear the righteousness of God, there is nothing further for us to say. For the scriptures say concerning Pharaoh, For this very purpose have I let thee be raised up, that I might shew my power in thee and that my name might be declared throughout all the land. As he also says in Hosea, I will call them my people who were not my people, and my beloved who had not loved me. Therefore he hath mercy on those to whom he shews mercy; and those who are reprobate he lets them go their way. Who now can resist his will? The potter has power over the clay of the same lump to make a vessel which is greatly prized and another which is held in no esteem. Then if God wills to shew what raises his anger, and also wills that his power might become known, he will endure with great longsuffering vessels, which ought to be destroyed. Now the Lord will not leave his work unfinished, but he

will in righteousness cut them suddenly off upon the earth.

Parts of Chapters ix and iii

Israel and Righteousness

What shall we say then? This, Israel, who pursued righteousness through the law, did not reach righteousness. Wherefore? because they kept not its faith, but as it were only its works. They stumbled over this stumbling stone.

Part of Chapter ix.

Has God Cast away His People?

I say then, has God cast away his people? God forbid. God has not cast away his people. According as it is written, God permits them to have the spirit of slumber; eyes that do not see; ears that do not hear, as at this day. Do ye not know what the Scriptures say of Elijah, how he made charge to God against Israel, saying, Lord, they have killed the prophets, they have digged down thine altars. I alone am left, and they seek my life. The response to him was, I have left for me seven thousand men, who have not bowed the knee to Baal. Isaiah also cries out concerning Israel, saying, Though the number of the children of Israel

was to be as the sand of the sea, yet only a remnant is left. At this present hour there is a remnant according to the election by grace. And if by grace, then it is no more of works. Otherwise grace is not grace. Now if the fall of them be the enrichment of the world and the diminishing of them be the enrichment of the Gentiles, how much better would it have been, if they had fulfilled their mission. And now, if the casting away of them be the recovery of the world, what shall the reclaiming of them be but life out of death?

Parts of Chapters iv and xi.

The Engrafted Wild Olive

If a part is leavened, then the whole becomes consecrated; if the root is a cultivated plant, then are the branches cultivated. And if some of them are broken off, and thou a wild-olive art grafted in among the olive-branches and with them share the richness of the root of the cultivated olive, make no boast over the branches. But if thou do boast, remember thou dost not support the root, but the root thee. And those natural branches, if they abide not in unbelief, shall be grafted in, because God is able to graft them in again. And wilt thou say, The

branches were broken off that I might be grafted in? Very good, but because of unbelief they were broken off; and thou thyself standest by faith. Be not high minded but fear.

Part of Chapter xi.

Shall We Sin that Grace may Abound?

What then shall we say? Shall we sin that grace may abound toward us? God forbid. Know ye not that as many of us as have been baptized with the baptism of Jesus Christ, were baptized in death for him? Therefore we are buried for him by baptism as though dead, that like as Christ was raised for the glory of the Father from the dead, for the same reason we now walk in the new life. We know that Christ is raised from the dead and that death hath no more dominion over him. For by sinful men he died; he can die but once. Now he lives and his life is through God.

Part of Chapter vi.

Yield not Your Members to Sin

Yield not your members as instruments of unrighteousness by sinning, but yield yourselves unto God as those who as from the dead are made alive and your members as

instruments of righteousness for God. For sin has no dominion over you; for ye are not under the law but under grace. Know ye not that to whom ye yield yourselves to obey as servants, ye are the servants of him whom ye obey? If to sin, it is then death; if to obedience, it is for right living. When ye were the servants of sin, you freed yourselves from righteous living. What fruit have you then from that conduct whereof now ye are ashamed? For the end of such conduct is death. Now, however, you have freed yourselves from sinful conduct and are become servants of God, and you have fruit in a consecrated life, and its end is life eternal.

Part of Chapter vi.

Reconciled to God

If now when enemies we reconcile ourselves to God because of the death of his Son, how much more being reconciled shall we be saved now that he lives. What is condemned among all men is known through the one who transgresses, so what brings a just life is known through the righteous life of one. The "Thou shalt surely die" had dominion from Adam to Moses, even over those who sinned a transgression differing from Adam's, who is simply a type of what

was to come. Thus it is; as sin entered into the world through one man and that death which sin produces, so this death came upon all men because all have sinned. Then the law entered, but only that sin might be the more sinful. But where sin abounded greatly, grace abounded much more. The transgression is not to be paralleled with the free gift. For if after the transgression of one many suffered that death, vastly more the grace of God and the gift in that grace as shown in one man, Jesus the Christ, will be the enrichment of many, so that as sin unto death has had dominion, so now grace unto eternal life in Jesus Christ our Lord has dominion through a righteous life.

Part of Chapter v.

Freed from the Law

Know ye not, brethren, for I speak to them that know the law, how that the law has dominion over man as long as one lives. For a woman who has a husband is bound to her husband as long as he lives. But if the husband die, she is loosed from the law of the husband. Now we are delivered from our law, being dead to what once held us, so that we serve in the new day by the spirit

and not as in the old day by the letter that we may bring forth fruit unto God.

Part of Chapter vii.

Spiritual Mindedness is Life

Now to have the mind which regards only things of the flesh is death; but to have the mind which believes in the spiritual things is to have life and peace. Because to mind only carnal things is to be enemy to God; for the carnal mind does not subject itself to God's law and it cannot do so. So then they that are carnal cannot please God. But ye are not carnal but spiritual, if it be that the Spirit of God makes his dwelling in you; and no one is his, if he has not the Christ-like spirit. And if Christ be in you, the sinful body, which is dead, is made alive through righteousness. Moreover, brethren, we are not debtors to the carnal life that we should live a carnal life. For if ye live this carnal life, it is death; but if ye by the Spirit do put to death the deeds of a carnal life ye shall have life.

Part of Chapter viii.

The Sons of God

Now as many as are led by the Spirit of God, they are the sons of God. The Spirit itself bearing witness with our spirit, that we

are the children of God. And if children, then heirs of God and joint heirs with the Christ; if so be we suffer as he did, we shall also have glory like his. For I regard that the sufferings of the present time are not to be brought in view in the presence of the future glory belonging to us which is to be revealed. For the hope in creation but awaits the manifestation of the sons of God.

Part of Chapter viii.

Peace through Jesus Christ

Therefore doing the right because of faith we have peace with God through our Lord Jesus Christ. Wherefore we enter through faith into this world of grace wherein we stand and we are rejoicing in the hope of glory from God, who searches the heart and knows the one thought of our spirit, how that it makes pleading prayer for the saints. And not only so, but we also rejoice in our troubles, knowing troubles worketh patience, patience character, and character hope: and our hope leads not to confusion, because the love of God pervades our hearts through the Holy Spirit which is given us. And those whom he has made stand out clearly, these he called; and those whom he called, he leads to right living; and those whom he

leads to right living, he gives them his glory.
Parts of Chapters v and viii.

The Love of Christ

Who is the judge that passes condemnation? It is Christ that died, rather that is risen and sits at the right hand of God, who also makes intercession for us. What can separate us from the love of Christ? Shall tribulation or distress or persecution or famine or peril or sword? It is as it was written: For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. But verily in all these things we are more than victors through him that loves us.
Part of Chapter viii.

Israel and Righteousness

Brethren, my heart's desire and prayer to God for Israel is, that they may be saved, whose are the fathers of whom as concerning the flesh Christ came, who is over all, blessed of God forever. For I bear them record that they are zealous for God but not according to the knowledge they had; then they did not obey the gospel which came to them, for Isaiah said, Who has believed our message? Faith then depended upon hearing, and the hearing of the message of God. And I say, Have they not heard? Yea,

verily, voices telling it went into all the earth and it was taught to the very ends of the world. Isaiah very boldly says, I was found of them that sought not after me; I was revealed to them that were not asking after me. Isaiah further cries out concerning Israel, saying, Though the numbers of the children were as the sand of the seashore a remnant only is saved.

Parts of Chapters ix and x.

Righteousness through Faith

Moses wrote that the man, doing right according to the law, will have life through it. But right doing, inspired by faith, speaks on this wise: Say not in thy heart, Who shall ascend into heaven (that is, to bring Christ down), or who shall descend into the grave (that is, to bring Christ from the dead), but what saith it: His message is nigh thee, in thy mouth, in thy heart; this is the message which we herald concerning our faith. For with the heart man holds the faith, leading to right living; and with the mouth confession is made that he is saved. Now whoever calls upon the name of our Lord shall be saved.

Part of Chapter x.

The True Israelite

It is not as though the word of God has been ineffectual; for they who are of Israel, they are not all Israelites. For the word of promise is this: At that time of year it will come to pass, Sarah shall have a son. And not this alone; but when Rebecca had conceived by one, by our father Isaac, it was said to her, The elder shall serve the younger (they were yet unborn, having not done good nor evil). So it is written, Jacob I love but Esau I have hated, so that the purpose of God stands according to the election, not of works, but through the calling. And so all who are true Israelites shall be saved. As it is written, Out of Zion the deliverer shall come and turn away from Jacob all ungodliness. As regards the good news to you, they are its enemies; but as regards the election, they are beloved for their fathers' sake. Now who can understand the mind of the Lord? who can give him counsel? who has given him anything and so has claim for something? The fact is, all comes from him and through him and is his, to whom be glory forever. Amen.

Parts of Chapters ix and xi.

Be Transformed in Your Minds

Be not conformed to this world; but be ye transformed by the renewing of your purposes that ye may prove what is the will of God, what is good, approved and perfect.

Part of Chapter xii.

Duties as Stewards of Christ

As we have many members in one body and all members have not the same function, so is it with us who are one body in Christ and every one a member, one kind or another. If preaching, then our faith is its limits; if stewardship, then a steward's duties are ours. We should have the kindest consideration for one another, our love should be brotherly, preferring another should be honored rather than ourselves. Our hope should give us joy. We should be patient in tribulation. We should be constant in prayer. We should give when necessary to the saints. We should show hospitality. We should have thoughtfulness, one for another. We should not be mindful of those in high position. We should give consideration to men of low estates. Dearly beloved, take no vengeance upon another; give no place to wrath. For it is written, Vengeance is

for me and I will give the right return, saith the Lord. Wherefore if thine enemy hunger, feed him; if he thirst, give him drink; for doing this, thou shalt heap coals of fire upon his head. Be not overcome by evil; overcome evil with good.

Part of Chapter xii.

Duties as Christian Citizens

Every one should submit himself to the authorities which are over him; all authority has its source in God; all which exists has its appointed place under God. He who has authority is God's steward to bring thee good. If thou do wrong, be afraid; for he bears not the sword for show; he is a steward of God; he avenges, executes wrath upon the wrongdoer. Therefore ye should be subject not only because of the wrath, but because of your conscience. Render therefore to all their due; tribute to whom tribute is due; taxes to whom taxes are due; reverence to whom reverence is due; honor to whom honor is due. Owe no man anything except the debt to love one another; for he that hath this love for one another fulfills the law. Let us walk every day becomingly, not in riotous living, not in drunkenness, not in licentious acts, not in lusts, not

in strife, not in envyings, but let your conduct in public be like that of the Lord Jesus Christ. And make no plan to practice the lusts of the flesh; for now is our salvation nearer than when we first had faith.

Part of Chapter xiii.

Christlike Forbearance

We that are strong ought to bear the infirmities of the weak and not please ourselves. Let not him that will not eat some things, judge him that eats them. Who art thou that thou shouldst judge another man's servant? to his own master he stands or falls. And God has power to make him stand. All meats are indeed clean; yet if a man eats what causes another to stumble, he is doing wrong. One esteems every day alike; he that regards not the sabbath, regards it not though he is serving the Lord. Happy is he who condemns not himself in what he allows.

Parts of Chapters xiv and xv.

Our Judge is God

Every one of us shall give an account of himself to God. If thy brother be grieved, when thou eatest meat, thou art not walking in love. Bring not thoughts destructive of

faith by eating meat to him for whom Christ died. Let not what is good in thy sight lead to conversations which do harm. It is good not to eat flesh nor to drink wine nor to do anything which causes thy brother to stumble or to take offense or to be made weak in the faith. Now he who in all these matters renders such service for Christ's sake is well-pleasing to God and men will also approve him. No man should live for himself; no man should seek death for his own advantage. We are the Lord's, whether we spend our life for him or give up our life for him. This now is the purpose for which Christ died and was raised from the dead, that he might be Lord over those who live for him and over those who die for him.

Part of Chapter xiv.

Seek to Edify One Another

Let us therefore follow after things which make for peace and things which build up character in each other. Now what in times past was written in the scriptures was written to teach us that we through patience and by the comfort of the scriptures might have hope. Therefore receive one another as Christ has received us that we should glorify God.

Part of Chapter xiv.

The Gentiles have now the Gospel

Now I myself am persuaded of you, brethren, that ye abound in goodness, and in knowledge, and are able to admonish one another, because of which fact I may glory in the work I am doing for God through Jesus Christ. This I say, Christ was steward to the circumcision because of God's faithfulness in confirming the promises made to the fathers; but also to the Gentiles that in the mercy of God they might glorify him. As it is written, For this cause I will give thanks to thee among the Gentiles and sing unto thy name. And again the saying, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and give thanks to him, all ye people. And again Isaiah saith: There shall be a root out of the stem of Jesse: he shall arise to rule over the Gentiles and the Gentiles shall trust in him. Now if the Gentiles are partakers of the Jew's spiritual treasures, their duty is to minister to their carnal needs.

Part of Chapter xv.

My Future Plans

Now I have no longer reason for remaining in these parts and I have had for many years a desire to come to you. When there-

fore I take my journey to Spain, I will come to you. For I trust to see you in this journey, and then to be furthered on my way by you, after I have stayed with you for a time. Now your obedience is gone abroad to all; I am glad for your sakes. And I would have you well informed in all that is good, but as concerning evil I would have you ignorant. And God who loveth peace will bruise Satan under your feet shortly. Now to him who is able to strengthen you according to the gospel of Jesus Christ which I accept and preach, according to the revelation of the mystery which was hidden since the world began and was made manifest in the scriptures, according to the commandment of the everlasting God, which is made known to all nations that obedience was through faith, to God who is all wise be glory through Jesus Christ forever, Amen.

Part of Chapter xv.

Greeting to His Friends

Greet Priscilla and Aquilla, who helped me in Jesus Christ, for whom I give thanks, and also all the churches of the Gentiles, likewise the church which is in their house. Greet Mary, who bestowed much labor on us. Greet Amplias, whom I love in the

Lord. Greet them who are of the family of Narcissus, who are in the Lord. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermes, and the brethren who are with them. Greet one another with the holy kiss. Greet Philologus, and Julia, and Nereus and his sister, and Olympus and all the saints who are with them. Greet Rufus, chosen of the Lord, and his mother and mine. The churches in Christ send you greeting. Erastus, the treasurer of the city, sends you greeting, and Quartus his brother. The grace of our Lord Jesus Christ be with you all. Amen.

Part of Chapter xv.

PAUL'S FIRST EPISTLE TO THE CORINTHIANS

There are two letters to the Corinthians according to the manuscripts. But the merest acquaintance with commentaries make it very evident that there are repetitions, many resemblances, confusions, all of which militate against the view, that both these two letters are from one author. My investigations convinced me that instead of two letters, we have five letters; three by Paul, one by Apollos, and one by Barnabas. I will produce these five letters. It cannot be denied that the letters, I give, are complete letters. The style of Paul is evident in three of them; the style of Apollos is evident in one of them. The style of Barnabas is different from either that of Paul or Apollos. The reader will find that the order in which the subjects are treated in the letters of Paul and Apollos is practically the same. This striking characteristic prevails in the letters which Paul and Apollos wrote to the Romans. These letters to the Corinthians concern Christian faith, Christian ethics; matters concerning the law find no place in them.

The first letter of Paul was probably written about 57 A.D. Apollos had been at Corinth and had uttered his message to the Corinthians. Paul mentions the large following in Corinth which Apollos had.

EPISTLE TO THE CORINTHIANS

Salutation

Paul, a chosen apostle of Jesus Christ through the will of God, and Sosthenes a brother, to those consecrated in Jesus Christ, the chosen saints, grace be to you and peace from God our Father and the Lord Jesus Christ.

I Cor., Part of Chapter i.

Divisions among You

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye speak the same things and that there be among you no divisions, but that ye be united, having the same mind and judgment. For it has been declared to me, brethren, by members of the house of Chloe, that there are rivalries among you. Now this I mean, one of you will say, I am Paul; another, I am of Apollos; another, I am of Cephas; another, I am of Christ. Is Christ to cause parties? Was Paul crucified for you? Were you baptized in the name of Paul? I am thankful that I baptized not one of you except Crispus and Gaius, lest any should say I baptized in my own name. I baptized also, I think, the household of Stephanus; I do not

know that I baptized any others. For Christ sent me not to baptize but to preach the gospel, not in a Sophist's language, lest the cross of Christ should be of no effect.

I Cor., Part of Chapter i.

The Message of the Cross

The message of the cross is folly to those who are ruining themselves; but to us who would save ourselves it is the power of God. For it is written, I bring to ruin the wisdom of the wise and I will cast down the craftiness of the crafty. Where is the sophist? Where is the scribe? Where is the jurist? Has not God brought to folly the wisdom of the world? Since in the wisdom of God, the world through its wisdom knew not God, it pleased God through the folly of our message to save those who believed it. The Jews seek for signs; the Greeks seek wisdom; but we preach Christ crucified. To the Jews he is a snare, to the heathen he is mere folly.

I Cor., Part of Chapter i.

The Wisdom of God

But to those who have received the call of Christ, whether Jews or Greeks, the power of God and the wisdom of God. The folly of

God is wiser than the wisdom of men; and the weakness of God is stronger than the strength of men. Look at your company of the called, brethren; there are not many there wise according to the flesh, not many of influence, not many of the best families. But the unwise of the world God chose, that he might shame the wise; and God chose the weak of the world that he might shame the strong; and God chose the common people, the nobodies, those discarded, that he might bring to nothing those of high standing, so that in his presence no man should boast. Who has known the thought of the Lord that he may instruct him? But we have the thought of Christ. And we have not received the spirit of the world but the Spirit of God that we may know the gracious gifts of God to us, and these we tell not in polished speeches as is the manner of men, but in those utterances taught by the Spirit; and we compare the spiritual with the spiritual. I have planted; Apollos has watered; but God giveth the increase. So then he that planteth is nothing, and likewise he that watereth is nothing; but God is he who giveth the increase. Now he that planteth and he that watereth are one; each one shall receive reward according to

his work. These things, brethren, have I transferred to myself and Apollos for your sakes that in us ye might learn to give honor not above what is written, in order that no one should boast of one as compared with another.

I Cor., Parts of Chapters i and iii.

Laborers with God

For we are laborers together with God; ye are God's harvesters; ye are God's builders. According to the grace of God which is given me as a skilful builder I have laid the foundation; and another buildeth thereon; but let every one take heed how he buildeth thereon. For other foundation can no man lay than that which is laid down, which is Jesus Christ. Now if any man buildeth upon this foundation gold, silver, precious stones, wood, hay, reeds, the work of any one may be burned up; he himself may be saved as through the fire. Therefore seeing we have this stewardship, as we have received mercy, let us not act wickedly; let us renounce the secret shameful things, let us not walk craftily, let us not use the word of God to ensnare anyone; but by making manifest the truth let us com-

mend ourselves to the conscience of all men in the presence of God.

I Cor., Part of Chapter iii, and II Cor., Part of Chapter iv.

Stewardship the Old and the New

Now if the stewardship of death, graven in the tablets of stone, began with a glory, so that the children of Israel could not look at the face of Moses because of the glory on his countenance, a glory that was to pass away, how much greater shall the stewardship of the Spirit be in glory? But unto this very day when Moses is read a veil is upon their hearts. Yet if they turn to the Lord, the veil shall be taken away. Now our gospel is veiled among them that are going to destruction, among them whom the God of this world has blinded in their minds through unbelief so that there is no shining of the light of the glory of the gospel of Christ, who is the likeness of God. For we preach not ourselves; but Jesus Christ the Lord; and ourselves your servants for Jesus' sake.

II Cor., Parts of Chapters iii and iv.

You My Living Epistles

Shall we begin by introducing ourselves? Do we need an introductory letter to you or from you? You are our letter, which is written, known by heart and read by all men; you make it very clear that you are a letter of Christ, brought by us as stewards, written not with ink, but by the Spirit of the living God, not on stone tablets, but on your hearts, those tablets of flesh. It is not that we ourselves are to be considered in ourselves as having any fitness at all but what fitness there is we have it from God.

II Cor., Part of Chapter iii.

Concerning Lawsuits

Now concerning matters about which you wrote me. Dare any of you, having a matter against another go to law before the unjustified and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to try minor cases? I speak to shame you. Is there not a wise man among you who is able fairly to judge for his brother? And must brother go to law with brother and that before the unbeliever! Now if any one humbles you, or

if one encroaches on you, suffer it; or if one steal; or if one is insolent; or if one smites you in the face.

I Cor., Parts of Chapters vi and vii.

Concerning Fornication

The Fornicator. Know ye not that he that is joined to a harlot is one body? for the two, he saith, are one flesh. And he that is joined to the Lord is one spirit.

The Temple of God. Know ye not that your body is the temple of the Holy Spirit in you, which ye have from God? Therefore make God glorious in your body.

I Cor., Parts of Chapters vi and vii.

Concerning Marriage-relations

The Marriage Contract. It is commendable for a man to be chaste; but because of fornication, let every man have his own wife and every woman her own husband. And I would have you know, that the head of every man is Christ; and the head of every wife is the husband; and the head of Christ is God. For the man was not created after the woman but the woman after the man. Defraud ye not one another except for a time and by agreement that ye may have

leisure for fasting or for prayer. Then come together again, lest Satan tempt you through this withholding. But I say this as a concession, not as an ordinance; for I would that all men were as I am.

The Married. Art thou bound to a wife, seek not to be loosed; art thou loosed from a wife, seek not the wife. The wife is bound by law as long as the husband liveth; but if her husband die, she is at liberty to marry whom she will, only however in the Lord. And in the rest I speak not by the Lord. A woman, if she have a husband who is an unbeliever, and if he be pleased to have his home with her, let her not leave him. For how knowest thou, O wife, whether thou mayest not save thy husband? And how knowest thou, O husband, whether thou mayest not save thy wife?

The Unmarried. Now concerning maidens I have no ordinance. If a man thinks it a matter of reproach to his daughter, when she has reached womanhood and he is under obligation to give her away in marriage, what he wishes, let him do; he sinneth not; let them marry. There is a difference between a married woman and a maiden. The unmarried woman careth for

the things of the Lord; that she may be consecrated in body and spirit. But the married woman is concerned about the things of the world, how she may please her husband. And I think she is happier who abides a maiden. And I think I have the Spirit of God. But this I say to aid you, not that I might ensnare you, but as giving assistance against distractions from the Lord.

I Cor., Parts of Chapters vii and xi.

Concerning Things Offered to Idols

The Idol. All things are in my power, but all things are not expedient; all things are in my power, but all things do not edify. Therefore what shall I say about an idol? or what about things offered to idols? We know that the idol is nothing in the world, and that there is but one God, through whom are all things and through whom are we.

Meats and Idols. Meats are for the belly; and the belly for meats. And both it and them God destroys. Whatever is sold in the market-place, eat and ask no question to obtain knowledge of it. For the earth is Jehovah's and its fulness. If any unbeliever invite you to a feast, and you wish to go, whatsoever is set before you, eat,

asking no question to get knowledge of the food. But if one say to you, This is of the meat offered to idols, do not eat because of that one's sake, who acquainted you and because of conscience' sake, not thine own, but that of the other. Then when ye make your brethren sin thus, and wound their weak conscience, ye sin against Christ. Whether then ye eat or drink, yet whatever ye do, do all for the glory of God. Give no offense, neither to the Jew nor to the Greek, nor to the Church of God.

I Cor., Parts of Chapters vi, viii, x.

Concerning The Lord's Supper

The Sacrament. Now, brethren, I praise you that you remember me in all things and keep the ordinances as I delivered them; for I received concerning the Lord, what I also told you, that the Lord Jesus the same night in which he was betrayed took bread, and when he had given thanks, brake it and said, Take, eat this broken, as my body, for you. Do this in remembrance of me. And likewise, after the meal, he took the cup, saying, This cup is the New Covenant in my blood. This do, whenever ye drink it, in remembrance of me.

Unworthy Partakers. Let a man prove himself, and in this manner let him eat the bread and drink of the cup, for he who eats and drinks, eats and drinks for himself condemnation if he does not discern Christ's presence.

I Cor., Parts of Chapters x, xi.

Concerning Spiritual Gifts

Diversity of Gifts. Now there are diversity of gifts, but the same Spirit. And the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. A manifestation of the Spirit is given to each for a useful purpose. God hath appointed in the church first apostles, secondly prophets, thirdly teachers, then business-men, physicians, administrators, and linguists. Are all apostles? all prophets? all teachers? all business-men? all physicians? all linguists? Do all interpret?

The One Body. Now we all are by the Spirit baptized into one body, whether we be Jew or Greek, whether we be slaves or freemen. We all by one Spirit are baptized. Now the body is not one member but many. If the foot should say, Because I am not the hand, I am not of the body, is it not of the body? And if the ear shall say, Because

I am not the eye, I am not of the body, is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole hearing, where were the smelling? And our uncomely parts have precedence above the comely; then the comely parts have no need of it. God has so constituted the body that he has given to the most needful parts a very abundant respect. Then too whether one member suffers, all suffer with it; and if one member has glory, all members share therein. So is the body of Christ.

I Cor., Parts of Chapters xi, xii.
II Cor., Part of Chapter iii.

Concerning the Church of God

Have Order in the Churches. Let all be done for edification. Now, brethren, if I come to you, speaking a tongue, what shall I profit you, though I speak to you either according to revelation or from knowledge or in exhortation or in teaching our doctrine. Pursue love and seek spiritual gifts, but rather that ye may be prophets (preachers). He that speaketh a tongue edifies himself; the preacher edifies the church.

Speaking with Tongues. If now the whole church come together in one place, and all speak with tongues, and there come in an ordinary man or an unbeliever, will they not say you are mad? Even things without life give out its own voice, whether cornet or harp. If each does not give sounds peculiar to itself, how shall it be known whether it be a cornet or a harp? So likewise except ye utter with your tongue words easily understood, how shall it be known what is said? For ye speak to the air. I thank my God that I speak with tongues more than you all. But in the church I would rather speak five words with the knowledge that I am teaching others than ten thousand words in an unknown tongue. Wherefore let him that speaketh a tongue, ask that there be an interpreter.

Prophets (or Preachers). Wherefore, brethren, preach, but forbid not to speak in tongues. Let preachers speak, two or three times, and let the others judge. Preachers speak to men to edify and encourage and comfort. If any one is preaching, and there come in one an unbeliever or a common man, he proves and passes judgment. And the secrets of his heart may be bared to

him so that he will fall down on his face and worship God and publish that God is among you. What shall I say then? I in the Spirit will pray, but I will pray so as to be understood: I in the Spirit will sing, but I will sing so as to be understood. If any one thinks himself a preacher and in the Spirit, let him acknowledge the things I say unto you as commandments of the Lord.

Visions. I will come to visions and revelations. I knew a man in Christ some fourteen years ago, whether in the body I do not know, whether out of the body, I do not know. God knoweth. He was caught up into the third heaven and heard what it is not lawful to speak. It is not expedient for me to glory in this revelation. If I must needs glory, I will glory in the things which concern my infirmities.

Women in the Churches. Judge among yourselves. Is it comely for a woman to pray to God without a head-covering? for if a woman, praying, have her head uncovered, let her have her hair cut off. A man ought not to have his head covered, in as much as he is the image of God. The woman is the glory of the husband. For this cause then because of the command a

woman ought to be submissive as to the matter concerning her head. It is ill-becoming for a woman to speak in the church. If she be uninstructed there, let her be uninstructive. If they would learn, let them ask their husbands at home.

I Cor., Parts of Chapters xi, xiv.

Stewardship and the Christ-Love

Covet the best gifts; and I will point out to you the best way to do so.

Though I speak with the tongues of men and angels,
And have not the Christ-love,
I am but sounding brass and a tinkling cymbal.
And though I have the preaching-gift
And I understand all mysteries, and all knowledge,
And though I have the greatest faith,
So that I could move mountains,
And have not the Christ-love, I am nothing.
And though I give to the poor all my goods,
And though I let my body be burned,
And have not the Christ-love, it avails me nothing.
The Christ-love is long-suffering and kind,

The Christ-love envies not, boasts not,
Acts not proudly nor unseemly,
Is not self-seeking, does not provoke,
Does not think up evil,
Rejoices not in iniquity,
But rejoices in the truth,
At all times protects, at all times keeps faith,
At all times is hopeful, at all times is patient.
The Christ-love never fails.
Preaching gifts vanish;
Tongues cease;
Knowledge vanishes.
Now we know but in part;
We preach imperfectly;
But when perfection comes,
The imperfect vanishes.
When I was a child, my speech was child-like;
My understanding that of a child;
But when I became a man,
The things of a child vanished.
Now we see through a glass darkly,
But later face to face.
Now I know imperfectly,
But later I shall know
Even as he knows me.

Now there abides with us faith, hope, the Christ-love.
But the greatest of these is the Christ-love.

I Cor., Parts of Chapters xii, viii.

Concerning Support of the Church

Let every man give according as he purposes in his heart, not grudgingly nor of necessity; for God loveth a cheerful giver. I do not speak this by command; but because others have willingness to give and to prove the sincerity of your love. Who ever serves in the army at his own charges? Who plants a vineyard and does not eat of its fruit? Who shepherds a flock and does not live off of its milk? Say I these things as a man? or saith not the law the same? It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, when it treadeth out the corn. God has a care for oxen. Does it say all this for our sakes? It was written for our sakes, that he who plants should plant with hope and that he who threshes should thresh with hope. Did I make error, when I abased myself, that I might preach the gospel of God to you without charge? I took money from other churches, receiving wages before I labored

among you. But when I came among you, I was chargeable to no man; for that which I lacked, the brethren of Achaia had supplied. I kept myself from being a burden to you, and I will continue to do so.

I Cor., Part of Chapter ix.
II Cor., Parts of Chapters viii, xi.

Concerning Christ's Resurrection

Now, brethren, I declare to you the gospel which I preached to you, and which ye received and wherein ye stand, through which ye are saved. We preached it to you in a certain discourse, which ye still keep in mind, unless you have faith to no purpose. For I delivered to you first what I also received, how that Christ died for our sins according to the scriptures, and that he was buried and that he rose on the third day according to the scriptures, that he was seen by Cephas, then by the twelve, and after that he was seen by above five hundred brethren, the most of whom remain till this present time, but some are fallen asleep. And last of all he was seen of me as one born out of due time. Therefore whether I or they, so we preach and so ye believe. Now if the dead rise not, then is Christ not risen; and if Christ be not risen, your faith is vain and

ye are yet in your sins. Now since by man came death, by man also came the resurrection. The last enemy to be destroyed is death. For Christ must reign until he hath put all enemies under his feet. Then cometh the end, and he will then deliver the kingdom to God the Father and he will deliver up all his rule and authority and power.

I Cor., Part of Chapter xv.

Concerning the Resurrection of the Body

But some will say, How are the dead raised? and with what body will they come? Unthinking one, that which thou sowest cannot be quickened unless it die. Whatever thou sowest, thou sowest not the body which shall be, but simply bare seed, it may be wheat or some other grain. God giveth to it a body as it pleased him, and each seed has its own body. There are also celestial bodies and terrestrial bodies. The glory of the celestial is one kind; the glory of the terrestrial is another. The first man is of the earth earthy; the second man belongs to the heavens. Those that belong to the earthy are like the earth; those that belong to the heavenly are like the heavenly. And as we now bear the image of the earthy, so

shall we bear the image of the heavenly. Behold I shew you the mystery. We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet-sound. Then this corruptible shall put on incorruption and this mortal shall put on immortality. The sting of death is sin; and the power of sin is the law. But thanks be unto God who giveth us victory through our Lord Jesus Christ.

I Cor., Part of Chapter xv.

Exhortation

Be watchful, stand firm in the faith, be manly, be strong. Let all you do be done in Christian love. This is true, if any man be in Christ, he is a new creature; old things have passed away; all is become new. We are ambassadors for Christ as though God through us was exhorting. We pray you for Christ's sake, Be reconciled to God; for he, who decried against sin, was made a sinner for us, that we might gain the righteousness of God. *I Cor., Part of Chapter xvi.*

Closing Personal References

Ye know the house of Stephanus, that it was the first fruits of Achaia and they have been appointed to do service for the saints

whom as an offering to God we have often tested, and is now a still greater offering, because of his great faith in you. Whether now it be Titus, my fellow worker and sharer of my work among you, or our brethren, apostles of the churches, the glory of Christ, shew to them and before all the churches proof of your Christ-like love and my boasting to them of you. Aquilla and Priscilla especially salute you in the Lord with the church that is in their house. The churches of Asia salute you. Also the salutation of Paul. With my own hand. The grace of our Lord Jesus be with you. Amen.

I Cor., Part of Chapter xvi

SECOND EPISTLE TO THE CORINTHIANS

The Second Letter of Paul to the Corinthians was written probably a year after the First. There is no epistle which reveals the heart-throbbings of the apostle as does this epistle. There had been a shocking decline in the Church of Corinth from the high ethical standards which had been set before the church both by Paul and Apollos and Barnabas. The outbursts of indignation, the pleadings, the sorrow, which are called forth and recorded in this letter, open up to us the fine and Christ-like love which Paul cherished for the Corinthians, whom he regarded as his own children in the Gospel of Christ.

The date of writing was about 58 A.D. and written from some place in Asia Minor.

PAUL'S SECOND EPISTLE TO THE CORINTHIANS

The Entreaty

O Corinthians, my mouth has spoken of you without restraint, my heart has for you a large place; we have not narrowed our love for you, but your feelings for us are cramped. Now requite me, I speak to you as children, with a large reward. I thank my God always for you, because of the grace of God which was given to you in Christ Jesus, that in every way ye were enriched in him in word and in all the knowledge, as the testimony for Christ was made sure for you, so that ye came behind in no gift and were looking for the revelation of our Lord Jesus Christ. God is faithful by whom you were called into the fellowship of his Son, Jesus Christ our Lord, who will make sure that you are blameless at the end in the day of our Lord Jesus. If we meet with trouble, it is that you may have comfort and salvation; if we have comfort it is comfort which may be yours, when in patience you undergo the same sufferings which we suffer. And our hope of you is steadfast.

II Cor., Part of Chapter vi.
I Cor., Part of Chapter i.

The Report concerning Immorality

It is a common report, that there is immorality among you; and such immorality as is not even mentioned among the nations, that a man should marry his father's wife. Yet ye are self-elated; and not lamenting, not asking that he who has done this thing be taken out of your midst. Now I myself, absent in body but present in spirit, have already judged as though present concerning him who has done this deed. In the name of our Lord Jesus Christ, when ye assemble, I being there in spirit, deliver with the power of our Lord Jesus such one to satan for the destruction of the flesh. Oh, that his spirit may be saved in the day of the Lord Jesus! I write these things not to shame you; but I warn you as my beloved sons. For though you have ten thousand teachers in Christ, ye have not many fathers; for in Christ I begot you through the gospel.

I Cor., Parts of Chapters v, iv.

Purge Evil from among You

Purge evil from among you, else the boasting of you is not becoming. Know ye not that a little leaven leavens the whole lump? Purge out the old leaven, that ye may be a

new lump, just as though ye were unleavened; for now our paschal lamb is Christ. Know ye not, that the unrighteous shall not inherit the kingdom of God. Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor profligates, nor sodomites, nor thieves, nor cheats, nor drunkards, nor extortioners shall inherit the kingdom of God. And among such were some of you; but ye are now consecrated and act justly in the name of the Lord and by the Spirit from our God.

I Cor., Parts of Chapters v, vi.

Our Dangers in Asia

We would not have you ignorant, brethren, of the trouble which we had in Asia, that we were far beyond our strength oppressed so that we despaired of our life. But so it was; we had the sentence of death upon us, so that we trusted not in ourselves but in God who raises up the dead. He rescued us from that impending death and is now rescuing us, in whom is our hope that he will continue still to rescue. Now I think God has appointed us the apostles as the lowest ones, as those awaiting death, that we should be as actors gazed at by the world, and men and angels. We for Christ are fools; but

ye in Christ are reasonable men. We are the weak ones, but ye are strong; ye are held in honor, we suffer disgrace. Even now at the present time, we hunger and thirst and are scantily clad, and are boxed on the ear, and have no certain dwelling place. And we labor with our own hands. Reviled, we bless; persecuted, we endure; slandered, we entreat justice. We are as the filth of the world, outcasts by all even to this day, so that the death-menace works in us; but the promise of life works in you. Now ye have plenty; now ye are rich; ye rule independent of us; and indeed I wish you to rule, that we and you might rule together.

II Cor., Part of Chapter i.
I Cor., Part of Chapter iv.

The Incorruptible Crown

Know ye not, that they who run in a race, run all, but only one takes the prize. Run ye so, that you may take it. Every one contending for a prize is temperate in all things. They do this for a perishable crown; we strive for an imperishable one. Therefore I run thus, not as one uncertain; I go in training, not as one who would beat the air. I

afflict my body, I make it a slave, lest, having preached to others, I myself should not gain the goal.

I Cor., Part of Chapter ix.

My Labor as an Apostle

Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Now I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the Church of God. But ye received us. We did no one injustice; we corrupted no one; we defrauded no one. If I am not an apostle to others, yet doubtless I am to you; for the seal of my apostleship are you in the Lord. Truly the signs of an apostle were wrought among you with great firmness, both through signs and marvels and great power. My answer to those who would examine me is this. Have we not the right to what we eat and drink? Have we not the right to go around with a sister or a wife as well as the other apostles and the brethren of the Lord and Cephas? Or is it only I and Barnabas that have no right to give up working? If others exercise this right over you, have we not the greater right? Nevertheless we have not used this right; but we have endured everything lest we

should hinder the gospel of Christ. Now though I was a freeman, I made myself servant to all, that I might gain the more. To the Jew I became as a Jew, that I might gain the Jew; to those bound by the law, I became bound by the law, although I was not under the law, that I might gain those under the law; to those who are without the law, as without the law, that I might gain those without the law. To the weak I became as weak, that I might gain the weak. I became everything that in every way I might save some. And this I did for the sake of the gospel, that I might be an associate worker in the gospel. What then is my reward? That when I preach the gospel, I may make the gospel without charge, that I may make no gain through my official power in the gospel. Look at things as they are. If any one believes himself to be Christ's, let him then thoughtfully consider with himself, that as he is Christ's so also are we. For we must all appear before the judgment-seat of Christ, that each one may receive for the acts done in the body, according to that he hath done, whether for good or for evil.

I Cor., Parts of Chapters ix, xv.
II Cor., Parts of Chapters vi, xiii.

Weapons of My Warfare

The weapons of our warfare are not carnal but mighty through God for demolishing the strongholds of Satan, demolishing sophistical reasonings, undermining every lofty pretense, which elevates itself against the knowledge of God, imprisoning every thought in obedience to Christ, and ever ready to punish all disobedience.

II Cor., Part of Chapter x.

Company not with Evil-doers

I wrote you not to company with fornicators. Not to company with the fornicators of this world, or with deceivers, or with extortioners, or with idolators. This was really to withdraw from the world. I write this now to you, not to keep company with any man who is called a brother, if he be a fornicator, or a covetous person, or an idolator, or a reveler, or a drunkard, or an extortioner, not even to eat with him.

I Cor., Part of Chapter v.

My Reason for Deferring my Visit

Now do you think we would excuse ourselves to you? We speak in Christ as before God, but, dearly beloved, for your edi-

fication. I fear, lest if I came now to you, I should find you not such as I could wish, and that I should be found among you such as you would not wish, lest there be among you debates, boastings, anger, rivalry, slandering, backbitings, haughtiness, disorder. Now I call God as a witness that I come not now to Corinth, only to spare you. Not that we have dominion over your faith; but we are co-workers for your joy; for by faith you stand. Just as you acknowledge on your part that we are they of whom you boast, even so shall you be our boasting in the day of the Lord. And with this confidence I purposed some time ago to come to you that you might have a second benefit. Then I thought to pass through Macedonia, and come again out of Macedonia to you, and be brought on my way to Judea. I would not have been burdensome to you; for I seek not yours but you. The children ought not to lay up for the parents, but the parents for the children. Now I will gladly spend and be spent for you, though the more abundantly I love you, the less you were to love me. Did I make gain through any of them I sent you? The fact is, I did not burden you, being crafty, I caught you by guile. I urged Titus to go, and with him

I sent a brother. Did Titus take advantage of you? Walked we not in the same spirit? Did we not tread in the same footsteps?

II Cor., Parts of Chapters i, xii.

Concerning the Church Collection

Concerning the collections from the church members, as I have ordained in the churches in Galatia, so do you. Upon the first day of the week let every one of you by himself put aside of his means as God has given him. And God is able to make this grace to abound in you, that you having sufficient in all, may be abundant in every good work.

I Cor., Part of Chapter xvi.

Concerning the Jerusalem Collection

We wish to acquaint you, brethren, about the grace of God, which was given the churches of Macedonia, how being severely tested by affliction, their abounding joy and deep humility overflowed in generosity; for I can witness that according to their ability, and far beyond their ability, they were willing contributors, praying us with great urging that we would receive the gift and let them participate in this service for the saints. Furthermore, I thought it necessary to urge the

brethren that they would go before me to you and make up beforehand your benevolence, concerning which you had notice, that the same might be purely a matter of benevolence and not a thing coveted from you, so that there would be no collection when I come. And when I come, whomsoever you shall approve, them by letters I will send to bring your benevolence to Jerusalem. And if it be meet that I go, they shall go with me, avoiding this, that any one should blame me in this fruitage in which I am to be steward.

I Cor., Part of Chapter xvi.
II Cor., Part of Chapter viii.

Herein I simply Advise

Now here I simply advise; for this is expedient for you, who beforehand a year ago began not only to do, but to push the matter forward. Now I know your willingness to help; I boasted of you to them of Macedonia, that Achaia was ready a year ago; and your zeal has inspired many. Now I have sent the brethren, lest our boasting of you should be vain, and to this end that you may be ready lest, perchance, if they of Macedonia come with me, they should find

you unprepared and we (we say not you) should be ashamed of our confident boasting.

II Cor., Part of Chapter viii.

Titus and Barnabas

And thanks be unto God who put the same earnest care about you in the heart of Titus, because he accepted my entreaty and himself being eager, of his own accord is coming to you. And we send with him the brother whose praise in the gospel is throughout all the churches. And not only this, but he was chosen of the churches to travel with us in the same gracious service in which we are engaged for the glory of the same Lord and with my approval. I will not see you now on this journey, but I hope some time to abide with you, if the Lord permit. As touching our brother Apollos, I greatly desired him to go to you, but he could not get his consent to do so now; but he will come, when it will be a more convenient time. I will come to you later, when I pass through Macedonia; for I am to pass through Macedonia.

II Cor., Parts of Chapters viii, xiii.
I Cor., Part of Chapter xvi.

Benediction

Finally, brethren, farewell.

Be blameless; be of good cheer; be of one mind; live in peace. Greet one another with the holy kiss. And the God of love and peace be with you.

II Cor., Part of Chapter xiii.

PAUL'S THIRD EPISTLE TO THE CORINTHIANS

Paul's Third Letter was written after Titus had brought to him report, that the Corinthians had obeyed his instructions in regard to the breach of Christian ethics which had occurred in the Corinthian Church. The letter has in it the expression of Paul's gratitude that the Corinthians had obeyed him. There is in this letter Paul's express wish to visit the Church at Corinth. Paul also makes very clear his right to apostolic authority and vindicates himself against those who make charges affecting his own personal character.

The letter was probably written from Philippi Probably not long after his second letter.

THIRD EPISTLE TO THE CORINTHIANS

Salutation

Paul, an apostle of Jesus Christ, by the will of God, and Timotheus, a brother to the Church of God which is at Corinth, together with all the saints which are in Achaia, grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be God, the Father of our Lord Jesus Christ, the Father of all mercies and the God of all comfort, who gives us comfort in all our tribulations, that we may be able to give comfort to them that are in trouble with that comfort which we ourselves receive from God, because as sufferings for Christ abound in us, so the comfort which was Christ's abounds in us, knowing also that as you are partakers of suffering like his, you shall be partakers of comfort like his.

II Cor., Part of Chapter i.

Our Building with God

Now we know, if our earthly house, where we tabernacle, be dissolved, we have a building with God, a house not made with hands, eternal in the heavens. In this we groan, desiring earnestly to be vestured for the dwelling, which is in heaven. When now we

are thus vestured, we shall not then be found without our raiment.

II Cor., Part of Chapter iv.

Our Lot in this Tabernacle

Now then we, being in this tabernacle, groan, being burdened. We do not wish on this account to be divested of it; yet we have longing to be invested so that mortality may be swallowed up in life. Now he who works in us to effect this is God, who gives to us assurance through the Spirit. Wherefore we are always in good courage, knowing that while we are aliens in the body, we are citizens of the Lord's city. We walk by faith, and not by sight. But we would be better pleased if the stranger was away from the body, and the guest in the presence of the Lord.

II Cor., Part of Chapter v

Our One Endeavor

Wherefore we are emulous, that whether we be aliens or citizens, we may be acceptable to him. For we must all appear before the judgment-seat as Christians, that each one may receive judgment for his acts done in the body, which one has done, whether it be good or evil. Therefore for Christ's sake

I am well pleased when in infirmities, in reproaches, in persecutions; for though I am weak, he is my strength. We are troubled on every side, but are not lamenting; we are persecuted but not left forsaken; we are struck down but are not killed, always carrying around the memory of the killing of Jesus in the body, that the life, which Jesus had, might be made manifest in our body, for we while living are delivered for Jesus as a hostage to death, that the life which Jesus had might be made manifest in our mortal bodies.

II Cor., Parts of Chapters iv, v.

Let me Do Some Boasting

As the truth of Christ is in me, I lie not. My boastings in regard to the regions of Achaia has its defense and I made it and will make it, that I may cut off any pretext of those willing to make a pretext. I will say that wherein they glory, even therein we may glory. Are they Hebrews, so am I. Are they Israelites, so am I. Are they the seed of Abraham, so am I. Are they stewards of Christ, so am I. Indeed I surpass them (I speak as a fool). In Damascus the governor under Aretas the king had the gates of the city guarded, wishing to catch me;

but I was let out of a window overlooking the wall and escaped out of his hands. I was more abundant in labors, more frequently flogged, more often in prisons, and many times under sentence of death. Five times I received forty stripes save one from the Jews; I was beaten with rods three times; once I was stoned; thrice I suffered shipwreck; a day and a night I was in the deep; in journeyings often, in perils of water, in perils of robbers, in perils of my own countrymen, in perils among the nations, in perils in cities. Besides these things that are without, there are the cares that come to me day by day of all the churches.

II Cor., Part of Chapter xi.

The Shooting Pains in the Flesh

Though I should boast, I would not be a fool. There is no need of boasting; it brings no profit. Yet lest I should be too much exalted through the abundance of these revealments, the shooting pain in the flesh, a demon's messenger, was given me to hit me with, lest I be too much exalted. Because of this thrice I supplicated God that he would remove it from me. But he said to me, My strength is sufficient for thee. Therefore his strength performs its work in my weakness.

Most gladly therefore do I boast in my weakness, that his power may be tabernacled within me. But by the grace of God I am what I am. And his grace to me was not without effect; then I have labored more abundantly than they all; yet not I but the grace of God in me. Now I speak the truth and I withhold it not lest any one should take into account anything beyond what he sees or hears.

II Cor., Part of Chapter xii.

I must Preach the Gospel

Though I preach the gospel, there is no reason for me to boast. For necessity is laid upon me, yea, woe is to me, if I preach not the gospel. Now the reward is, if I do this willingly. But if against my will, I am yet faithful to my stewardship. These things I have not declared nor written, that pay might be given me; for it were better for me to die than that any payment should make my boasting void. Now we are not commending ourselves to you, but are giving you a basis on which to boast about us, that you may have somewhat with which to answer those who make boasting publicly but cannot in their heart. For whether we are beside ourselves it is for you; or whether we

be rational, it is for your sake. Knowing of a truth that the Lord is to be feared, we persuade men. And we have made this clear to God; and I hope in your own conscience it is made clear.

I Cor., Part of Chapter ix.

Titus and I Comforted

Through all this we were greatly comforted ourselves. And we were made exceedingly glad because of the joy of Titus, because his spirit was refreshed by you all, because, though we made boast of you, I was not put to shame. Indeed as all things about you were spoken truthfully, so even our boasting of you, which I made to Titus, was found true. And his affection is very great for you, remembering the obedience of you all, how with fear and trembling you received him. I rejoice therefore that I have confidence in you. What though I made you sorrow with my letter, I do not repent, though I did repent; for I perceive, that that letter made you sorrow, but only for a season. Now I wrote to you greatly distressed and troubled in heart with many tears, not that you should be grieved but that you might see how intensely I loved you. Now sorrow before God works a repentance that saves and is

not to be repented of; but the sorrow of the world works death. Then I wrote that same letter to you, lest if I came again, my God would humble me among you and I should bewail many who had sinned and had not repented of the uncleanness and fornication and lasciviousness which they had committed. *II Cor., Part of Chapter vii.*

Your Sorrow wrought Repentance

I speak not these things to condemn you; for I said before, that you are in our hearts. I would die for you; I would live for you. I rejoice not that ye have been made sorry; but that you sorrowed and repented; for you sorrowed as God would have you, so that I have not made you suffer loss at all. For behold this fact, "Ye sorrowed as God would have you." What an earnest care it wrought in you. What a defence for yourselves. What indignation, what fear, what deep regret, what zeal, what verdict. In every way you have approved yourselves. Therefore though I write to you, it is not because of the evil-doer nor because of the wrong which was suffered, but that there might be manifested among you in the presence of God your obedience to us.

II Cor., Part of Chapter vii.

Some of you are Puffed Up

Behold this is the third time I have purposed coming to you. Now I, Paul, myself did entreat you in the meekness and gentleness of Christ, who am timid when present, but when absent am bold toward you, for, some say, "His letters are weighty and powerful, but his physical presence is weak and his speech uncultured." Let such think, that such as we are in word through our letters, when absent, such in fact shall we be when present, that I may not seem only by letters to make you fear. I pray, however, that when present I may not be vehement with that positiveness which I am contemplating against those who think I walk according to the flesh. Now some are puffed up as though I will not come soon to you. But I will come soon, if the Lord will, and I will know not the speech of them who are puffed up but effective action. For the kingdom of God is not in word but in effective action. What will you? Shall I come to you with a rod or in love and in the spirit of humility? I told you and said to you, how that I would make a second visit. When I therefore was thus minded, did I use smooth words? What I decided, did I decide according to the flesh? With me there was but an yea, yea, and a

nay, nay. Now our rejoicing is this testimony of our conscience, that in love and kindness like God's, not guided by fleshly considerations, we have lived in the world, showing these qualities abundantly toward you.

II Cor., Part of Chapter x.

Be Severe yet Forgiving

This is the third time I am planning to come to you. Being now absent, I write to those sinning and to all others, that if I come again, I will not spare you. As God is true, was not our word to you, yea, nay? By the mouth of two or three witnesses shall everything be established. If any has caused grief, he has not caused grief to me alone but in part to you all, that I might not be overburdened. Sufficient for such an one is the punishment, voted by the many, so that on your part ye ought to be inclined to forgive and to comfort, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore, I urge you to exercise love toward him, since you are looking for a proof, that he who speaks in me is Christ, who is not weak but mighty among you. To whomsoever ye forgive anything, I also will forgive it. For if I forgive, I forgive

for your sakes in the presence of Christ, lest Satan should get the advantage of us; for we are not ignorant of his devices.

II Cor., Parts of Chapters xiii, ii, i.

I Seek New Fields

Now I wrote to this end, that I might know how you stand the test, whether in all things you be obedient. And now I have determined this within myself, that I will not come to you in sorrow; for if I make you sorrow, who is he that will make me glad but the same who is made sorrowful by me. It may be that I will abide and winter with you that ye may bring me on my way. We have not made boast in reference to outside boundaries; but within the fixed boundary which God measured out for us. For when we came to you, we did not attempt to go beyond you; for we only reached to you in our preaching the gospel of Christ. We would not boast in the boundaries where others labored. But we have hope, that when faith is increased and enlarged among you abundantly, then according to our rule to preach the gospel in regions far beyond you and not to boast in things made ready in another's field.

II Cor., Parts of Chapters x, xii.

My Present Plans

Now I will tarry at Ephesus until Pentecost; for a great and promising opening has occurred, but there is great opposition. I send on this account to you Timothy who is my beloved and faithful son in the Lord, who will bring to your mind my methods in Christ Jesus as I teach them everywhere in all the churches. For the Son of God, Jesus Christ, who was preached by us among you, is also preached by me and Silvanus and Timothy; not yea and nay, but yea in him. For all the promises of God in him are yea and in him amen to God's glory by us. Now he who establishes us with you in Christ and hath anointed us is God, who also has sealed us and given the earnest of the Spirit in our hearts. When Timothy comes, see that he may be with you without anxiety, for he does the work of the Lord as I do. Let no one, therefore, make little of him and send him forth in peace that he may come to me, for I look for him with the brethren. All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all. Amen.

I Cor., Part of Chapter xvi.

APOLLOS' EPISTLE TO THE CORINTHIANS

This letter of Apollos followed close upon Paul's first letter to the Corinthians. It is evident, from its contents, that Apollos desired to make clear to the Corinthians that in all matters fundamental to faith in Jesus Christ he was at one with Paul, that he and Paul also were in agreement as to practice in worship and the kind of conduct which were befitting Christians. It is a charming study to observe how each in his own way makes known the marvel and beauty and hope which Christians have in the revelation through their Lord Jesus Christ. I cannot get away from the thought that Paul's style was influenced by Demosthenes, so far as directness and vivid appeal are concerned, but there is a Latin idiom in his Greek which reminds me of the charming periods of Cicero. Apollos had the culture of an Alexandrian Jew in those days, and the grace and beauty of Apollos' style recalls the charm of Plato.

This letter was written about 58 A.D.

EPISTLE TO THE CORINTHIANS

Salutation

To the church of God which is at Corinth, with all those that call upon the name of our Lord Jesus Christ in every place, theirs and ours.

I Cor., Part of Chapter i.

Divisions among You

Now I, brethren, can not speak to you as men in the Spirit but as men in the flesh, as infants in Christ. I fed you with milk, and not with bread; for you were not able, nor are you now able. While there are among you rivalry and strife, are ye not men in the flesh and walk as mankind? For when one says, I am of Paul; and another, I am of Apollos, are ye not men? Who then is Apollos? and who Paul? Ministers only, by whom ye believed, even as God has given to each of them. Whether it be Paul or Apollos, or Cephas, or the world, or life, or death, or the present or the future—all are yours, and ye are Christ's, and Christ's is God's. Let no man deceive you; for all things are yours. If any man among you ranks as wise in this age, let him become as unwise, that he may get wisdom. For

the wisdom of this world is foolishness with God; for it is written, His hand is on the wise, in whatsoever they do. And again, The Lord knoweth the wise, that they are vain. Therefore let no man glory in men.

I Cor., Part of Chapter i.

The Message of Christ

Now, brethren, when I came to you, I came not with the nicely phrased discourse of the sophist to declare the mystery of God; for I determined to know nothing among you save Jesus Christ and him crucified. Indeed, when I was with you I was timid and fearful, and my discourse upon this message was not with a sophist's persuasive words, but with powerful appeals to the Spirit, that your faith should not rest in the wisdom of men, but in the power of God. Yet in regard to things to be accomplished we speak wisdom; but not the wisdom of this age, nor of the leaders of the world that come to naught.

I Cor., Part of Chapter ii.

The Wisdom of God

But we speak of the wisdom of God, mysteriously hidden, which God before the ages decreed should be for our glory, which none

of the rulers of this age knew; for had they known it, they would not have crucified our glorious Lord. But as it is written, Eye hath not seen, ear hath not heard, it hath not entered into the thought of man the things which God hath prepared for them that love him. And God is revealing them to us through the Spirit; for the Spirit searcheth all things, even the deep things of God. For who of men knoweth the things of a man save by the spirit of that man which is in him? So no one knows the things of God except through the Spirit from God. But the natural man receiveth not the things of God from the Spirit; for they are to him foolishness; and he cannot know them because they are spiritually discerned. But the man who leads the spiritual life discerns all things; and they cannot be discerned by any other man. Then who maketh thee to differ? And what hast thou which thou didst not receive? Now if thou didst receive it, why shouldst thou glory, as if thou hadst not received it? It is as it was written, The one that glories, let him glory in the Lord. Then from him are ye in Christ Jesus, who of God is made for us wisdom, also righteousness and holiness and redemption.

I Cor., Parts of Chapters ii, iv, i.

Workmen of God

Let a man so account of us as the workmen of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. For we are not like many who corrupt the word of God; but we speak in Christ of that which is tested, as from God and as in his presence. And we have through Christ this kind of faith in God who hath made us able stewards of the New Testament, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life. Every man's work shall be manifest; for the day will make it clear; for it shall be revealed by fire; and fire shall try every man's work of what sort it is. If any man's work abide which he has built, he shall receive reward.

I Cor., Part of Chapter i.
II Cor., Part of Chapters ii, iii.

Stewardship, The Old, The New

For if stewardship in what is condemned had glory, much more the stewardship in what is approved has glory. Indeed, that which had glory has not now glory in this respect, because it is surpassed in glory. If that which was to be done away had glory,

much more has that glory which abides. And not is it as when Moses put up the veil so that the children of Israel, even to the last, could not see that which was to pass away. For until this day the same veil remains in the reading of the Old Testament. They did not receive the revelation; and it was taken away in Christ. But their minds were deadened. Now we all, with unveiled face as in a mirror, behold the likeness of the Lord and are changed from glory to glory, even by the Spirit of the Lord, because God, who commanded light to shine out of darkness, has put light in our hearts, the knowledge of the glory of God in the face of Jesus Christ.

II Cor., Parts of Chapters iii, iv.

Stewards are Incense-offerings

Now thanks be unto God who always makes us triumph in Christ and makes manifest through us the signal of the knowledge of him in every place; to some a signal from death to death; to some the signal of life to life. For we are to God an incense-offering among those who are being saved and among those who are perishing. And who is sufficient for these things?

II Cor., Part of Chapter ii.

Concerning Lawsuits

Indeed, altogether is it a fault among you, that ye go to law one with another? Why do you not rather suffer injustice? Why do ye not rather let yourselves be defrauded? But you do injustice, you defraud, and that to the brethren. Do ye not know that we shall judge angels? Shall we not judge our daily affairs? If then ye have lawsuits to try, why do you try them before those who have no standing with the church?

I Cor., Part of Chapter vi.

Concerning Fornication

The Fornicator. Now the body is not for fornication but for the Lord; and the Lord owns the body. God has raised up the Lord, and he will also raise us up by his power. Know ye not that your members are Christ's? Shall I take the members of Christ and make them the members of a harlot? God forbid.

The Temple of God. Know ye not that ye are the temple of God and that the Spirit of God dwells in you? If any man destroy the temple of God, him will God destroy; for the temple of God is holy, which ye are.

I Cor., Part of Chapter vi.

Concerning Marriage-relations

The Marriage Contract. The man was not created for the woman but the woman for the man. Now as the woman is for the man, so the man is by the woman. But all is of God. And in the Lord the man is not without the help of the woman; and the woman is not without the help of man. Let the husband render due consideration to the wife; and let the wife do the same. The wife is not the authority over her own body, but the husband; likewise the husband is not the authority over his own body, but the wife.

The Married. And to the married, I command, yet not I but the Lord, Let not the wife separate from her husband. Yet if she separate, let her remain unmarried or be reconciled to her husband. And let not the husband put away his wife. If any brother has a wife that believes not, and she be pleased to make her home with him, let him not put her away. But if the unbelieving wife depart, let her depart. A brother is not under obligation in such a case. But God calls us to make peace. Now, the unbelieving husband is hallowed by the wife; and the unbelieving wife is hallowed by the

husband. Else your children are as the unclean; but they are as the consecrated.

The Unmarried. Now, I say to the unmarried and the widows, it is good for them to abide even as I. This, I think, is good for the present distress. But if they cannot contain themselves, let them marry; for it is better to marry than to burn. Now he that giveth in marriage his daughter, doth well; but he that giveth her not in marriage, doth better. One who is unmarried careth for the things that belongeth to the Lord, how he may please the Lord. But one that is married careth for the things of the world, how he may please his wife. I would have you without care. And if thou marry, thou dost not sin. And if a maiden marry, she doth not sin. And who is determined in his heart to be single, and has power over his will, or who decides in his heart that he will keep his daughter, does well. But I only give my judgment as one that hath obtained mercy of the Lord that I may be found faithful.

I Cor., Parts of Chapters vi, vii, xi.

Concerning Things offered to Idols

The Idol. We know that we have the maxim, All things are in my power; but

all things are not expedient. All things are in my power; but I will not be a slave to any. For the earth is the Lord's and its fulness. Now, though there be gods, so called, whether in heaven or on earth, as indeed there be many gods and many lords, there is but one God for us, the Father, from whom are all things, and we are his, and but one Lord Jesus Christ.

Meats and Idols. Meats do not commend us to God. For if we eat, we are not made better; and if we eat not, we are not made worse. But not is there this understanding with all. Then some, if they eat that which is meat from temple-offerings, think, even now, they are serving the idol. And being in understanding weak, they have this delusion. Look to it that your own liberty becomes not a stumbling to them that are weak. Not can the understanding of this weak one be built up, that he should eat meat offered to idols. Then not should the weak one, thy brother, for whom Christ died, be injured by thy better understanding. Therefore, if meat make a stumbling for my brother, I will not eat flesh during my lifetime.

I Cor., Parts of Chapters vi, viii, x.

Concerning the Lord's Supper

The Sacrament. To reasonable men I speak. Judge ye as to what I say. The cup of blessing which we count blessed, is it not communion through the blood of Christ? The bread which we break, is it not communion in the body of Christ? For we being many are one bread, one body, because we are all sharers out of the one bread. Then as often as we eat this bread and drink this cup, we are heralding the Lord's death.

Unworthy Partakers. Ye cannot drink of the cup of the Lord and the cup of devils. Ye cannot eat of the table of the Lord and the table of devils. So whosoever shall eat this bread and drink this cup unworthily, is liable for the blood of his body and to the Lord. Would we provoke the Lord to jealousy? Are we stronger than he?

I Cor., Parts of Chapters x, xi.

Concerning Spiritual Gifts

Diversity of Gifts. Now concerning spiritual gifts, brethren, I would not have you ignorant. There are diversity of gifts in our stewardship; but the same Lord; and there are diversities in fitness; but it is the same God who worketh all of this. Every

man has his own peculiar gift from God; one this gift, another a different one. To one is given by the Spirit to give wise counsel; to another, to impart knowledge, by the same Spirit; to another, faith, by the same Spirit; to another, the gift of healing, by the same Spirit; to another, ability in business; to another, spiritual discernment; to another, a preacher's calling; to another, command of languages; to another, interpretation of language. These are all effects of one and the same Spirit, distributing to each as he wills.

I Cor., Part of Chapter xii.

The One Body. Now the body is one and has many members; and all members of that one body, being many, are one, so that there is no schism in the body. Yet all have the same care for each other. Now God has set each one of them in the body, as it has pleased him. If all were a single member, where were the body? But now there are many members, but the body is one. The eye cannot say to the hánd, I have no need of thee; nor again the head say to the feet, I have no need of you. Further, those members of the body, which seem feeblest, are by far the more necessary;

and those members of the body which seem to be less in honor, these we hold in greatest respect. Ye all are the body of Christ, and severally its members.

I Cor., Part of Chapter xii.

Concerning the Church of God

Have an Order of Service. Let all be done with decorum and in order, for God is not the author of confusion, but of peace, in all the churches. Now then, brethren, when ye come together, why is it that one of you hath a psalm, another a doctrine, another a revelation, another a tongue, another an interpretation? Now as much as ye are zealous for spiritual gifts, seek that ye may therein abound, so that the church may be edified.

Speaking with Tongues. Now he that speak a tongue, speaks not to men, but to God; for no man understands him, though he may, by the Spirit, speak mysteries. There are, forsooth, many kinds of voices in the world and none of them is without its distinction. For if the trumpet gave an unknown sound, who would prepare himself for battle? Therefore, if I know not the meaning of the voice, I shall be to the one speaking a barbarian; and the one speak-

ing will be a barbarian to me. In the Law it is written, With other tongues and with other lips I will speak to this people. Still they will not hear me, saith the Lord. Therefore, tongues are for a sign, not to them that believe not, but to them that believe. If any man would speak a tongue, let it be to two, or at most let three share it and let there be an interpreter. And if there be no interpreter, let him keep silent.

Prophets (or Preachers). Now I would like you all to speak with tongues, but prefer that you should preach; for he is to be preferred who preaches to him who speaks with tongues, unless he be interpreted, so that the church may be edified. Otherwise, if thou in spirit shall bless, how shall he that sits in the place of the uninstructed say Amen at your giving of thanks, seeing he cannot understand what is said? Now truly thy giving of thanks is good; but the other is not edified. What came the word of God, for you or to you? Now if I, in the spirit, pray in a tongue, I, in the spirit pray; but men, not understanding, bear no fruit. You should preach, one at a time, so that all may be instructed and be comforted. A preacher in the spirit is under the direction of the preachers.

Visions. If anything be revealed to one sitting near by, let him, above all, hold his peace. I once knew a man, whether in the body or out of the body, I know not. God knoweth. That one was caught into paradise and heard what it is unlawful to speak. I will glory in such an one. But I, for myself, will not glory except in my infirmities.

Women in the Churches. Every man, praying or preaching with his head covered, puts a disgrace upon his head. But every woman, praying or preaching, with her head uncovered, puts a disgrace upon her head. It is as if she had her hair cut. If it be a shame for a woman to have her hair cut, let her head be covered. Does not nature teach that if a man have long hair, it shames him? But if a woman have long hair, it is her glory; for her hair is given her as a covering. And they are put under authority by the law. Let your women be silent in the churches; for it beseems them not to speak. If any one be contentious, we have no such usage in the churches of God.

I Cor., Part of Chapter xiv.
II Cor., Part of chapter xii.

Stewardship and the Christ-Love

We now as workers together with God exhort you, that ye receive not the grace of God in vain. Pursue the Christ-love. Give no offence in anything, that our stewardship be not blamed; but in all things approve yourselves as stewards of God. .
In great patience and in afflictions,
In suffering and in difficulties,
In beatings and in imprisonments,
In tumults and in labors,
In vigilance and in fastings,
In long sufferings and in kindness,
In a consecrated spirit and in sincere love,
In teaching the truth and in power from God
By the weapons of righteousness.
Its weapons in the right hand,
Its weapons on the left arm,
Through honor and dishonor,
Through slander and praise,
As perverters, yet saying the truth;
As ignorant, yet having knowledge;
As about to die, yet behold we live;
As chastened and still not killed,
As sorrowful and yet always rejoicing,
As poor, yet enriching many;
As having nothing, yet possessing all things.
Therefore we are not faint-hearted.

Though the outward man wastes away,
The inner man is renewed every day.

Now our tribulation is light because they are but for the moment, and it works out for us an excess beyond measure of a glory which is eternal.

I Cor., Part of Chapter xiv.
II Cor., Parts of Chapters vi, iv.

Concerning Support of the Church

Now concerning a stewardship, which is a duty of the saints, it is superfluous for me to write to you. If we sow to you spiritual things, is it a surprising thing that we should reap of your carnal things? Do you not know that they who do the sacred service of the temple live from the temple's income? And they that make altar-offerings share in the altar-sacrifices? So the Lord hath ordained, that they who preach the gospel shall make their living by the gospel. Now, therefore, discharge the obligation. So far as you have a desire to do it, just so far meet the obligation from what you have; for if the good will be present, the gift is received in accordance with what a man has, and not in accordance with that which he hath not. So let every one determine beforehand his gift, not grudgingly nor of neces-

sity; for God loveth a cheerful giver. Now wherein were ye worse off than other churches, that I myself should not be a burden upon you? Forgive me for this injustice. I am foolish to glory in it; but you made it necessary; for I wanted to be commended by you. Then I am not behind in anything the chiefest of the apostles, although I am not one.

II Cor., Parts of Chapters ix, viii, xiv.

Concerning Christ's Resurrection

If Christ be preached, that he rose from the dead, how say some among you, that there is no resurrection of the dead? If there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is your preaching vain and your faith vain. And we are all found false-witnesses for God, because we have witnessed concerning God, that he raised up Christ, whom he raised not up, if it be that the dead rise not. If we only for this life have hope in Christ, we are, of all mankind, the most miserable. And they who have fallen asleep in Christ have perished. But now Christ is risen from the dead and is the first one of them that sleep, and he was seen of James and afterwards of all the apostles.

As all in Adam died, so all in Christ is made to live, each in his class. Christ is the first; then, when he comes, those in Christ. For he would then have put all things under his feet. When it was said, that all things were put under his feet, it is evident that he is excepted, who put all under him. But when all are put under him, then the Son will be under him, who put all things subject to him, that God may be all in all.

I Cor., Part of Chapter xv.

Concerning the Resurrected Body

Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God, nor can corruption inherit incorruption. All flesh is not the same flesh; there is one flesh of men, another of beasts, another of birds, another of fishes. There is one glory of the sun, and another glory of the moon, and another glory of the stars. Star differs from star in glory. So also is the resurrection from the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. The spiritual was not first,

but the natural, then the spiritual. So it is written, The first man Adam was a living soul; the last man Adam is a living spirit. Now the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal put on immortality. Then shall be brought to pass, what was written, Death is swallowed up in victory.

I Cor., Part of Chapter xv.

Exhortation

Examine yourselves whether ye be in the faith; prove yourselves. Know ye not that Jesus Christ is in you, unless ye fail the test? And I have hope, that ye will not fail the test. All things are of God, who has given us stewardship in Christ to reconcile the world to him. It is so that God was in Christ, reconciling the world to himself, not keeping in mind their transgressions; and he has committed to us the stewardship of reconciliation.

II Cor., Part of Chapter xiii.

Closing Personal References

I was made glad by the coming of Stephanus and Fortunatus and Achaius, because what I did not know about you, they

told me. They gladden my heart as they had done yours. These by the will of God first devoted themselves to the Lord and then to us. Now we have urged Titus, as he had begun working for you, he would undertake to complete it among you as a favor. I exhort you, brethren, that ye submit yourselves to such as these and to every fellow-laborer and helper. Acknowledge therefore such as these. And the brethren greet you. Greet ye one another with the holy kiss. My love to you all in Christ Jesus. Amen.

I Cor., Part of Chapter xvi.

BARNABAS' LETTER TO THE CORINTHIANS

Barnabas was a name given to this apostle like the name Paul which was given to Saul, when the early Christians dropped his Hebrew name. Barnabas means in the Hebrew tongue "Son of Exhortation." His letter takes the form of advice, urgings as to conduct. I wonder if the ruler of the Jews with whom the Master talked at night time was not this same Barnabas. His literary style is such a style as a good merchant would have; far superior to Peter's style at best. Barnabas was a great lover of the Old Testament scriptures. He held in choicest memory the names of those who had stood out in the past as worthy followers of their faith in God. They were examples for Christians to follow in the days they were suffering trials for Christ.

I think this letter was written in the same year that Paul wrote his first letter to the Corinthians; which was the same year in which Apollos wrote his letter to the Church at Corinth.

Salutation

Brethren, be not children in mental pursuits; be children in vice; but be men in reason. I have a very zealous care over you; for I have betrothed you to a husband, to present you as a chaste maiden to Christ.

I Cor., Part of Chapter xiv

False Teachers

For I fear lest by any means, as the serpent beguiled Eve, through his subtility, so your minds might be seduced away from simple trust in Christ. For if one comes and heralds another Jesus, such as we have not heralded, or if ye receive another spirit, such as ye have not received, or another gospel, such as ye have not received, well now, do ye extol him? Now such are false-apostles, wily workmen, who take the role of apostles of Christ. Now Satan takes the role of an angel of light. Therefore, it is not strange that the stewards of him take the role of stewards of righteousness, whose end shall be according to their works.

II Cor., Part of chapter xi

The Examples of the Fathers

Now brethren, I would not have you ignorant of the fact, that our fathers were under a cloud and all passed through the sea and all were baptized into Moses in the cloud and in the sea. They all ate of the same spiritual bread and all drank the same spiritual drink; for they drank from that spiritual rock which followed them, and that rock was as Christ. But God was not pleased with many of them; for they were overthrown in the desert. These things were examples for us, to the intent that we should not lust after evil things as they lusted. Be ye not idolaters as some of them were; for it is written, The people sat down to eat and drink before the idol and then rose up to the dance-revel. Let us not commit fornication as some of them committed and fell in one day about three thousand. Let us not tempt the Lord as some of them tempted him and were destroyed by the destroyer. Now all these things occurred for examples and it was written down for admonition for us to whom the chief purpose of the ages have come, so that he who thinks that he stands secure, let him look out lest he fall. No temptation will take you except such as is common to man. But God is faithful, who

will not suffer you to be tempted beyond what ye are able to bear, but will also with the temptation make a way of escape so that ye shall be able to endure.

I Cor., Part of Chapter x

Concerning Law Matters

Now why should I judge those without? Then those who are without God judges. Ought ye not to judge those within? If we would pass judgment upon ourselves, we would not suffer judgment. But judgment comes upon us; then we are chastened of the Lord lest we fall into condemnation by the world.

I Cor., Parts of Chapters v, xi

Concerning Fornication

Flee fornication. For we are the temple of the living God; as God has said, I will dwell in them, and I will walk with them; and I will be their God, and they shall be my people.

I Cor., Part of Chapter vi.

Concerning Marriage

Be not unequally yoked with unbelievers; for what fellowship has righteousness with unrighteousness? What communion has light

with darkness? And this I say, brethren, the time is short, so that they having wives should be as though they had none; and they that weep as not weeping; and they that rejoice as though they rejoiced not; and those that purchase as though they possessed not; and those that employ themselves with this world as not abusing it; for this world-scheme shall pass away.

I Cor., Part of Chapter vii.
II Cor., Part of Chapter vi.

Concerning Idolatry

Ye know that, when ye were Gentiles, you were carried away with senseless idols, even as you were led. Wherefore, my dearly beloved, flee idolatry. What concord has Christ with Belial? or what part hath he that believeth with him that believeth not? or what agreement hath the temple of God with idols? The things which the Gentiles sacrifice, they sacrifice to demons and not to God. And I would not have you in communion with demons. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing.

I Cor., Part of Chapter x.

Concerning Sons of God

And I will receive you and I will be a Father to you, and you shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. But we have this treasure in earthen vessels that the excellency of the power may be in God and not in us.

II Cor., Parts of Chapters iv, vii.

Concerning the Lord's Supper

When you come to one place, it is not to eat the Lord's supper; for each takes his own supper and at the eating one satisfies his own hunger, another his thirst for drink. What, have ye not homes to eat and drink in? or do you hold light the church of God and would put to shame those doing otherwise? For this cause many are weak and sickly and many as if asleep. What shall I say to you? Shall I praise you in this? I praise you not, so that my brethren, when ye come together, make it clear among yourselves, If a man be hungry, he shall eat at his own home, so that ye come not into condemnation. Let us keep the feast not

with old leaven, nor with leaven of evil and wickedness, but with the unleaven, working sincerity and truths.

I Cor., Parts of Chapters xi, v.

Concerning Heresies

Now an important matter. When ye come together in the church, I hear that there are divisions among you and I partly believe it. Now announcing this, I do not praise you, because you come together not for the better purpose but for the worse. There must be debates among you that they, who should be approved, may be manifest. Now the Lord is spirit; and where the spirit of the Lord is there is liberty. We have this same spirit in faith as it is written, I believe, therefore I speak. We believe, therefore we speak. Wherefore I give you to understand, that no man, speaking by the Spirit of God, calls Jesus accursed; and that no man can say that Jesus is the Lord unless by the Holy Spirit. But if any man love not the Lord Jesus Christ, let him be anathema, maranatha.

I Cor., Parts of Chapters xi, xii, viii.
II Cor., Parts of Chapter iii, iv.

Concerning My Stewardship

O that ye would bear with me a little in my folly; indeed ye shall bear with me. We know, because we all have knowledge, that knowledge puffeth up; but love edifies. If any one appears to have knowledge, he does not yet know as much as there is need of knowing. If now I am rude, in my manner of speaking, I am not in knowledge. Indeed always and in all matters we have made this appear among you. Again I say, Let no one think me a fool. Yet receive me as a fool, that I, too, may do a little boasting. That which I now speak, I speak not of the Lord, but as a fool, and so make a basis for boasting. Since many glory after the flesh, I also will glory after the manner of men. I fought with wild beasts at Ephesus; I have been in perils of the sea, in perils of false brethren, in weariness and pain, in sleepless nights often, in hunger and thirst, in fastings. Why stood we in jeopardy every hour? What hath it profited me? Verily for the joy in you, which I have in Christ Jesus our Lord, I would die daily. Now ye know the grace of our Lord Jesus Christ, that, being rich, he became poor for our sakes, that ye through his poverty might become rich. Even so I made my all for the good of all,

not seeking my own advantage, but that of many, that they may be saved. With me it matters little that I should be judged by you or by the judgment of any one. I do not judge myself. Then he who makes judgment is the Lord, so that ye should not make judgment, before the time when the Lord will come, who will bring to light things now hidden, and shall make manifest the purposes of the heart. Then shall every man have his praise from God, so that henceforth we shall know no one after the flesh; yea, though we knew Christ after the flesh, yet now we shall know him no more. Imitate me, as I imitate Christ.

I Cor., Parts of Chapters viii, xv.
II Cor., Parts of Chapters xi, viii.

Concerning the Wisdom of Boasting

Now I suppose I am not a whit behind the chiefest apostle; for we dare not make a judgment upon ourselves or compare ourselves with some that commend themselves. They themselves are their own standards and they measure themselves among themselves. They that judge themselves by themselves are not wise. Though I should boast even more of our authority, which the Lord gave for your edification and not to

pull you down, I could not be made to blush. But he that commendeth himself is not approved, but he whom the Lord commendeth.

II Cor., Parts of Chapters xi, x.

Concerning Support of the Ministry

Now he that soweth seed, furnishes bread for food and multiplieth your own seed. That, which is, becoming increase. Now if I make you a partaker of grace, which I have, why am I defamed for what I have amply requited? Behold Israel after the flesh, are not they partakers of the sacrifices, who are servants at the altar? This I say, He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully. I do not mean, that others be eased and you burdened, but that things should be made equal, that wherein you have abundance, you supply wherein they lack; and that wherein they have abundance, they supply your lack. Let things be equal. Wherefore, as ye have abounded in all, in faith and in teaching and in knowledge and in earnestness and in your love for me, would that in this grace ye might also abound.

II Cor., Parts of Chapters ix, viii.
I Cor., Part of Chapter x.

Concerning the Resurrection

Let us eat and drink, for tomorrow we die, if the dead rise not. Since now they who are baptized in a way make the vision of the awakening of the dead, if the dead rise not, why are they baptized into this vision of the awakening of the dead? Now the love of Christ is our check, judging this, that if one died for all, then were all dead. And he died for all that they in life should not live for themselves but for him who died for them and is risen again, knowing that God who raised up the Lord Jesus Christ shall raise us up with Jesus and shall bring us with you into his presence. For though through weakness he was crucified, he now lives through the power of God. Now we as he are weak; but we together with you shall live with him through the power of God.

I Cor., Part of Chapter xv.
II Cor., Parts of Chapters iv, v, xiii.

Closing Exhortation

Be not deceived; evil communications corrupt good habits. Awake to right living. Sin not. Let no one seek his own interests, but the interests of others. Now it is said, I will hear thee in the time appointed, and

in the day of salvation I will succour thee. Behold now is the accepted time; now is the day of salvation.

The God and Father of our Lord Jesus Christ be with you, to whom be praises throughout the ages.

I Cor., Part of Chapter xv.
II Cor., Parts of Chapters vi, xi.

PAUL'S EPISTLE TO THE HEBREWS

I regard these three letters to the Hebrews, the letter of Paul, that of Apollos, and that of Barnabas, as the earliest letters in the New Testament. Barnabas' was the first one written. That of Paul was written several years after Barnabas had written and several years before Apollos wrote his letter. Paul sets forth in his letter the peculiar and unique place which Christ has in the Christian Temple as compared with the form of worship which Moses established and which was followed by the Jews in their temple at Jerusalem. Christ is the High Priest of Christians, who offered himself as the sacrifice which would bring man to live so as to have peace with God.

The Epistle was written probably at Antioch, while he was there with Barnabas, about 43 A.D.

Jesus Christ the Same Always

Jesus Christ yesterday and today the same and throughout the ages; and thou too, O Lord, who in the beginning didst lay the foundations of the earth; and the heavens are the works of thy hands. They shall perish but thou remainest; they shall grow old like a garment and as a vesture thou shalt fold them up: they shall change but thou art the same. And thy years shall have no end.

Parts of Chapters xiii and i.

The Son and God's Messengers

Therefore, holy brethren, sharers in the calling from heaven, consider the Apostle and High Priest of our Confession, Christ Jesus. When God led his first-born into the world, he said,

All the messengers of God
Shall bow down to him.

Are they all not messengers of the Spirit, sent forth to serve them who are heirs of salvation?

And again he said;
I will be Father to him;
And he shall be my Son.

And to whom of his messengers has he ever said:

Sit at my right hand,
Until I make thy enemies
Thy footstool:
Thou hast loved righteousness;
Thou hast hated iniquity;
Therefore God, thy God, has anointed
Thee with the oil of gladness
Above thy fellows.

Parts of Chapters iii and i.

Moses and the Son

Moses was faithful in the house of God as a servant to give testimony to the message which came to him. But Christ was Son and over his own house, whose house we are, if we hold fast our faith and our joyful hope firm unto the end. Now this man is accounted worthy of more glory than Moses in as much as he who hath builded a house hath more honor than a servant in the house. Every house has its own builder; but he that hath built all things is God.

Part of Chapter iii.

Priest after the Order of Melchisedec

And he was called by God a high priest after the order of Melchisedec; and that,

too, not apart from an oath. When God made promise to Abraham, because he could not swear by a greater, he sware by himself, saying:

Surely I will greatly bless thee,
Surely I will greatly multiply thee.

Men swear by one greater, and when the matter is confirmed by the oath, all controversy comes to an end. Therefore God, willing abundantly to show the heirs of promise the unchangeableness of his purpose, confirmed it by an oath, so that by two immutable utterances in which it is impossible for God to lie we have the greatest encouragement. Now priests are made apart from an oath, but this one with an oath by God who said of him:

The Lord swears and will not repent,
Thou art a priest forever
After the order of Melchisedec.

Of whom we have many things to say, difficult to make clear, seeing you are dull to learn.

Parts of Chapters v and vii.

Order of Melchisedec not Levitical

Now consider how great this man was to whom the patriarch Abraham gave the tenth

of the spoil. He is first by interpretation king of righteousness; then king of Salem, which is king of peace. Now the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people according to the ordinance; that is, from their brethren, though they came out of the loins of Abraham. Now these men who take tithes die; but he, whose father and mother we know not, nor the time of his birth, nor when he died, of him it is witnessed, that he lives.

Part of Chapter vii.

Change in the Priesthood

Now the priesthood is changed; there is need then of a change in the ordinance. For he of whom we are speaking belongs to another tribe of whom no man has ever served at the altar. For it is evident, our Lord is a descendant of Judah, of which tribe Moses gave no command respecting the priesthood. Yet it is testified of him,

Thou art a priest forever
After the order of Melchisedec.

Now the Mosaic ordinance made nothing perfect, but it brought in a better hope, by which we draw near to God.

Part of Chapter vii.

The Unchangeable Priesthood

The law made men high priests who had infirmities; but the word and the oath, which was later than the ordinance, said,

He the son is consecrated forever.

Therefore he is able to save to the uttermost those who come to God by him, seeing he ever liveth and is pleading with them. And Christ has become a high priest of the good things in store for us in a larger and more perfect tabernacle, not made with hands, that is to say, not of our building. And he hath no need as those high priests, to offer sacrifices first for himself and then for the people; for he did this once for all when he offered himself.

Parts of Chapters vii and ix.

The Significance of the Mosaic Tabernacle

Now the first tabernacle had ordinances for worship and a sanctuary belonging to this world. There was the first part of the tabernacle, wherein was the candlestick and the table with the consecrated bread, which part is called the sanctuary; then there was the second part of the tabernacle, which is called the Holy of Holies, wherein were the golden altar of incense. the ark of the covenant,

overlaid and encased with gold, wherein were the golden vessel which held the manna, and the rod of Aaron which budded, and the tables of the covenant. And over it were the cherubim most glorious, shadowing the mercy seat, of which now we will not speak. Now it was ordained that the priests should go into the first part of the tabernacle and perform their religious services; but in the second part only the high priest alone, and but once in the year and with blood of the sacrifice, which he offered for himself and the transgressions of the people. The Holy Spirit makes this clear, that not yet while the first tabernacle stood was the way into the holy things made manifest. And this all was a parable for our day according to which gifts and sacrifices were being then offered, which were not able to make perfect his conscience who was the worshipper.

Part of Chapter ix.

The One Offering

Every priest stands daily, performing his duties; and he offers many times the same sacrifices, which cannot remove us from transgressions. But this man, after he had offered himself the one sacrifice for our transgressions, is seated at the right hand of God.

And he is now waiting until his enemies are made his footstool. For by his one offering he is ever perfecting those who are being sanctified. Now where is release so that we do not transgress, there is no more offering for transgression.

Part of Chapter x.

The Blood of Bulls and Goats

For if the blood of bulls and goats and the ashes of an heifer, sprinkled on the unclean, has led to a holy life and to the purifying of the flesh, how much more shall the blood of Christ, who through the Spirit of the Eternal offered himself without spot to God, cleanse our conscience without dead works that we may serve the living God. Then it is said:

Lo, I come to do
Thy will, O God.

And again,

I will put my faith in thee.
Behold me and the children
Thou hast given me.

(Or perhaps,

Whom God hath given me.)

Now both he that leads us into a holy life and they who are living the holy life

are one; for which cause he is not ashamed to call us brethren.

Parts of Chapters ix, x, ii.

The New Covenant

Now he hath obtained a more excellent ministry by how much more he is the mediator of a better covenant, which is confirmed by better promises. God has taken away the first covenant that he might establish the second. For if the first had had no fault, there would be no place for the second. Finding fault with that he said:

> Behold the days come, saith the Lord,
> When I will make a new covenant
> With the house of Israel and of Jacob,
> Not according to the covenant made
> With their fathers in the day
> When I took them by the hand
> To lead them out of the land of Egypt.
> This is the covenant I will make
> With them after these days;
> I will put my laws in their hearts,
> I will write them in their minds,
> And I will be their God
> And they shall be my people.
> And their transgressions and iniquities
> I will remember no more.

Now a covenant is established over the dead; since it is not effective while the covenant-victim lives. The first covenant indeed was not dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and goats with water and wool drenched in blood and hyssop and sprinkled the book and all the people. By so much more then was Jesus made the surety of a better covenant in that he by the grace of God tasted death for every man.

Parts of Chapters viii, ix, x.

Jesus in the Flesh Our Brother

Now as the children are partakers of flesh and blood, he himself likewise is partaker of the same, that through death he might destroy him that hath power to bring spiritual death, the devil, and might also deliver those who through fear of this death live subject to this bondage. And this one is he, who in the days when he was in the flesh, offered prayers and supplications with strong cries and tears unto him that was able to save from death; still he was obedient to death because of his reverent love. And it became God, to whom all things belong and by whom are all things, that he might bring

many into his glory to make the captain of their salvation perfect through suffering.

Parts of Chapters ii and v.

Jesus in Heaven Our High Priest

We may therefore have boldness to enter into the holy of holies because of the blood of Jesus, by the new way of life which he has consecrated for us through his veil, that is to say, his flesh, and now we have a high priest in him, set over the house of God. Wherefore, seeing that we are compassed by such a cloud of witnesses, let us draw near with a true heart in full certainty of our faith, having our hearts sprinkled from the consciousness of evil and our bodies washed with pure water. And let us lay aside every weight and the sin that so easily besets us and run with patience the race which is set before us, looking unto Jesus, the author and the finisher of our faith, who for the prize set before him, endured the cross, despising the shame, and is now seated at the right hand of the throne of God. Since he has spoken, see that ye refuse him not; for if they escaped not who refused God, when he spake on earth and whose voice then shook the earth, how can we if we turn from him possibly escape when he speaks to us from

heaven? Now he hath promised, saying, Yet once more I shake not only earth but the heavens also; and this "Yes once more" signifies the removing of those things that can be shaken, as the things that are made, that the things which cannot be shaken may remain. And there is yet but a little while and he who should come will come and there will be no tarrying.

Parts of Chapters x and xii.

Hold Fast to Faith

Cast not away, therefore, what you freely confess and which has as recompense a great reward. For they have no ability, who once have been enlightened and have tasted the gifts of heaven and have been partakers of the Holy Spirit and have tasted how good is the word of God and the powers in the world to come, if they fall away, to repent anew, as they themselves crucify and put to public shame the Son of God. Our God is a consuming fire and we know that he hath said,

I am he who avenges.

Parts of Chapters x, xii, vi.

The Chastening of the Lord

Now ye have need of patience, that after ye have done the will of God ye may receive

what is promised. Have ye forgotten the exhortation which speaks to you as to children, saying,

> My son, despise not the chastening of the Lord nor faint when thou art rebuked by him.

For whom the Lord loves he chastens; and he scourges even one whom he receives. If ye are enduring chastenings, God is dealing with you as sons; for where is there a son whom the father has not punished? If ye be without punishment, whereof all are partakers, then ye are bastards and not sons.

Parts of Chapters x and xii.

Our Duties as Followers of the Crucified

Forget not to do good and to be benevolent; these are sacrifices with which God is well pleased. Marriage is honorable and the bed undefiled; but whoremongers and adulterers God will judge. Obey them who have the rule over you and be subject to them; for they keep watch over your souls as those who will be held to give account; And I would that they may render it with joy and not with grief; for that would reflect upon you. And through Christ let us offer up the sacrifice of praise to God con-

tinually that is the fruit of our lips, giving thanks to his name.

Part of Chapter xiii.

Benediction

Now the God of peace through the blood of the everlasting covenant work in you that which is well-pleasing in his sight through Jesus Christ. Amen.

Now I exhort you so to act that I may be restored to you soon. Know that our brother Timothy is set free and with him, if he can come, I will see you shortly. They of Italy salute you.

Written to the Hebrews from Antioch by Timothy.

Part of Chapter xiii.

APOLLOS' EPISTLE TO THE HEBREWS

This letter of Apollos was written to the Hebrews some years after the letter of Paul was written. Probably Paul's letter was in the hand of Apollos; for it follows the same divisions as we find in Paul's letter. Apollos wrote the letter to make clear to the Hebrews that he was in perfect accord with Paul in his understanding of the Gospel of Jesus Christ. The variations, in Apollos' mode of confirming his view, furnish us with an example of the grace and perfect courtliness which one, trained in the Alexandrian schools, possessed. Apollos has as his major theme in this letter the Priesthood of Christ in the Christian Temple.

The letter was probably written from Ephesus, about 50 A.D.

The Son is God's Likeness

In sundry times and in divers ways God, who spake to our fathers by the prophets, in our day has spoken to us by his Son, whom he has appointed heir of all and for whom also he has made the ages, who, being the splendor of his glory and the likeness in our nature of God that sustains all things by the word of his power, after having made himself the power which can cleanse us from our sins, now sits on the right hand of the majesty which is on high.

Part of Chapter i.

The Son and God's Messengers

He is so much better than God's messengers as he has inherited a name different from theirs. For to whom of his messengers has he said at any time:

Thou art my Son,
This day I have begotten thee.

It is said concerning his messengers:

He maketh his messengers
As flames of fire to serve him.

But to his Son he said:

Thy throne is as God's forever;

A sceptre of righteousness is
The sceptre of thy kingdom.

Part of Chapter i.

Jesus and Moses

Now he hath not put in subjection the coming ages, of which we have spoken, to his messengers. But one in a certain place testifies, saying:

What is man,
That thou dost keep him in mind,
The son of man,
That thou dost keep watch over him?
Only a little is witholden from him
Of what God hath;
Man hath glory, man hath power,
As God hath.
Thou hast given him dominion
Over all thy works,
Thou hast placed all under his feet.

We now see Jesus crowned with glory and honor, although he was because of his sufferings and death for a while made lower than his messengers. And he was faithful as Moses to God who appointed him over all his house.

Part of Chapter ii.

The Priest after the Order of Melchisedec

Still further; he who said unto him:
Thou art my Son;
This day I have begotten thee,
also in another place said,
Thou art a Priest forever
After the order of Melchisedec.

Now every high priest, taken from among men, is ordained for men in things concerning God, that he may offer gifts to God and sacrifices for transgressions. He shows compassion for the ignorant and for them that stray from the way; for he himself is encompassed with infirmities. And he himself must offer sacrifices for transgressions, not only for the people but also for himself. And no man takes this honor by himself but is called of God as was Aaron. So the Christ glorified not himself when he was made High Priest. And so he, made in the likeness of the Son of God, abides priest through eternity.

Parts of Chapters v and vii.

Order of Melchisedec not Levitical

Now this Melchisedec was king of Salem, priest of the Most High God, who met Abraham returning from the slaughter

of the kings and blessed him, to whom also Abraham gave a tithe of all. And I may say, that Levi, who receives tithes, paid tithes in Abraham; for he was yet in the loins of his father, when Melchisedec met him. Then he whose descent is not counted from them receives tithes of Abraham and he blesses him who had received the promise. And there can be no doubt at all that the less is ever blessed of the greater.

Part of Chapter vii.

Change in the Priesthood

If, therefore, our perfection was to be by the Levitical priesthood (for under it the people received the law), what was the need that another priesthood should arise after the order of Melchisedec and not after the order of Aaron? And it is now evident that another priest after the similitude of Melchisedec has arisen, who is made priest not after the law of a command respecting carnal matters but for his power in behalf of the endless life. There is therefore a disannuling of the former command because of its weakness and inability to aid.

Part of Chapter vii.

The Unchangeable Priesthood

And there have been many priests because they continued not because of death. But this one, because he continues forever, hath an unchangeable priesthood. Now of all the things I have spoken this is the substance: We have a high priest who is seated at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, of the true tabernacle, which the Lord pitched and not man. Now every priest is ordained to offer gifts and make sacrifices. Wherefore it was necessary that this high priest have somewhat to offer, so Christ offered himself once for all to remove many away from their transgressions.

Parts of Chapters vii and viii.

The Significance of the Mosaic Tabernacle

When now he was on earth, he was not a priest; there were priests who offered gifts according to the ordinance and they were symbols, shadows of things in heaven. Accordingly Moses was admonished by God when he was to complete the tabernacle; See, said he, that thou make all as shown to thee in the mountain as they are types. The ordinance being but a shadow of good things yet to come, not the actual representa-

tion of these things, was never able with the sacrifices which they brought continuously year by year to make perfect those who came near. For then would they not have ceased to offer them, because the worshippers, having been thoroughly cleansed, would not be conscious of transgression? But there is every year a remembrance of them. It was necessary then that the symbols of things in heaven should lead to a cleansing through these offerings. But the heavenly things are obtained by a better sacrifice than these. And we have also the witness of the Holy Spirit.

Parts of Chapters viii and ix.

The One Offering

Now Christ is not entered into a sanctuary made by hands, the antitype of the abiding tabernacle, but into heaven itself, appearing now in the presence of God, so that he did not offer himself many times as the high priest has to enter into the holy place every year with blood other than his own; for then must he have suffered often since the foundation of the world; but now in our day and once for all he appeared to

lead men to put away transgression by offering himself as the sacrifice.

Part of Chapter ix.

Blood of Bulls and Goats

It is not possible that the blood of bulls and goats should make away with transgression. He entered, therefore, only once into the heavenly sanctuary, not with the blood of goats and calves but with his own blood, discovering to us a way of release from transgression forever. We needed such a high priest, one who was holy, injuring no one, undefiled, who kept himself away from transgressions, and is exalted now in the heavens. Wherefore, when he entered into the present world, he said,

> Thou didst not desire
> Sacrifice and offerings;
> Thou wished us to take care
> Of the body.
> Thou hast no pleasure in
> Burnt-offerings for transgressions.
> (He then said)
> I, lo, I come to do thy will.

This is written in the pages of the book. He said also:

I will declare thy name
To my brethren in the churches,
I will sing praises unto thee.

And it is by thy will that we are leading holy lives because of the offering once for all of Jesus Christ.

Parts of Chapters x, ix, and vii.

The New Covenant

They, who were the called, received the promise of an inheritance to be theirs through the ages. Because they continued not in my covenant, saith the Lord, I will have no regard for them. In that he said "a new covenant," he made the first an old one. Now that which has decayed and waxed old is ready to vanish away. He took away the first that he might establish the second. Now this is the covenant which I will make with the house of Israel, saith the Lord:

I will put my laws in their mouth,
I will write them in their hearts;
And they shall teach
Every man his neighbor,
And every man his brother, saying,
Know the Lord.
For all shall know me
From the least to the greatest;

For I will be merciful
Though they have been unrighteous;
And I will remember no more
Their iniquities.

When there is a covenant, there needs also to be a victim for the covenant; and it is said, "This is the covenant with blood which God commanded upon you." Moreover the tabernacle and the vessels used in its service were sprinkled with blood. And indeed almost all things are by ordinance cleansed through blood; and without the shedding of blood there is no remission. And for this reason he is the mediator of the new covenant; then his death was to redeem them who had transgressed under the first covenant.

Parts of Chapters ix and viii.

Jesus in the Flesh Our Brother

The appearance of angels was not taken for him; but he was a descendant of Abraham. Hence in all things he is made like his brethren so that he can be a merciful and faithful high priest in things pertaining to God which lead to reconciliation in the matter of the transgressions of his people. Now then because he himself hath suffered, he is able to bring help to them that are

under trial. And though he was Son, he learned obedience in the things he suffered. And being himself made perfect, he becomes the author of eternal salvation to all that give obedience to him.

Parts of Chapters ii and v.

Jesus in Heaven Our High Priest

Seeing we have a great high priest, who is passed into the heavens, Jesus the Son of God, let us hold fast to our confession of faith. For we have not a high priest who cannot be touched with our infirmities, but in all things was tempted as we are, but he transgressed not. Let us therefore come to the throne of grace where we shall obtain mercy and find help in our time of need. Ye are not come to that mountain, touched with burning fire, with black and dark clouds, and with the tempest, wherein was the sound as of a trumpet and a voice as of words; and they who heard made entreaty that his word might not be spoken to them; for they hardly endured the command, which had said, If even a beast touch the mountain it should be stoned or thrust through with a dart. And so terrible was the sight that Moses said, I exceedingly quake and fear. But ye are come

to the Mount Sion, the city of the living God, the Jerusalem in heaven, and to the innumerable company of angels, to the assembly from among the nations, to the church of the first-born, to all who have their names in heaven, and to God, the Judge of all, and to the spirits of just men, made perfect, and to those who gave their blood as a sacrifice, which speaks louder than the blood of Abel, and to Jesus the Mediator of the New Covenant. And unto them who look for him without transgressions he will appear a second time for their salvation.

Parts of Chapters iv, xii, ix

Hold Fast to Our Faith

Let us hold fast to our faith as we have confessed it without wavering; for he, who gives us the promise, is faithful. Then if we willingly transgress after we have received knowledge of the truth, a sacrifice for our transgressions is no longer left with us but a certain fearful looking for judgment and a consuming wrath, which devours his adversaries. He that despised the law of Moses died without mercy under two or three witnesses. Of how much greater punishment shall he be worthy, who treads under foot the Son of God and counts the blood of the

covenant, by which he is sanctified, common and insults the gracious Spirit. The Lord says,

I will render each his due;

And again,

The Lord shall judge his people.

It is a fearful moment, when we come into the hands of the living God.

Parts of Chapters x and vi.

The Chastening of the Lord

Now consider him who endured the opposition against himself by transgressors lest ye be weary and faint in your mind. Further we have fathers after the flesh who correct us and we respect them for it; shall we not then be subject to the Father of our spirits and have life? Now they for a few days, as it seemed best to them, corrected us; but he to give us profit that we might share in his holiness. Now his chastening seems for the present not to bring joy but to be grievous; later it will yield as fruit a righteous life which brings peace to them who are disciplined by it.

Part of Chapter xii.

Our Duties as Followers of Christ

Let brotherly love continue. Be not forgetful to entertain strangers; for thereby some have entertained God's messengers unawares. Remember those who are in bonds as in bonds with them, and those who suffer ill health, because you yourself are in the body. Let your manner of life be without covetousness and be content with what you have. Remember those who have the rule over you and those who speak to you the word of God. Look at the voyage they are making while they tarry here. Imitate their faith.

Part of Chapter xiii

Benediction

Now he who brought Jesus again from the dead, that great shepherd of the sheep, make you perfect in every good work, doing his will, to whom be glory for ever more, Amen.

Pray for us, we trust we have a good conscience in all things; and our will is to live honorably. Greet all who have the rule over you and all the saints.

Part of Chapter xiii.

EPISTLE OF BARNABAS TO THE HEBREWS

This letter of Barnabas to the Hebrews seems to me to be the earliest of all the epistles. Paul had not written a word at the time this letter of Barnabas was sent forth to comfort the believers in Christ. This letter fits in well with that period which followed the martyrdom of James. The structure of the letter is based on "Exhortations." There are eight exhortations which he urges upon the Christian Jew. It was probably this letter which won for him the name Barnabas, "the Son of Exhortation."

The date of the letter was about 42 A.D.

First Exhortation, Avoid Unbelief

Take heed, brethren, lest there be in any of you an evil heart of unbelief, leading you to depart from the living God. And exhort one another daily lest any of you, through the deceitfulness of sin, be hardened while it is yet called to day. Wherefore as the Holy Spirit saith:

To day if ye hear his voice
Harden not your hearts
As in the day ye provoked me,
In the day of trial in the wilderness.
Your fathers tried me, provoked me,
And they saw my works for forty years.
I was angered by that generation;
And I said, They are
Always wandering in their hearts,
They will not know my ways.
So I swore in my wrath,
Not shall they enter into my rest.

Therefore some, who heard, were provoked but not all, who came out of Egypt under Moses. With whom was God angered during those forty years? Was it not with them who had sinned and whose bones fell in the wilderness? To whom did he swear, They shall not enter into my rest, except

to the disobedient? And we see that they were not able to enter into the rest because of unbelief. *Part of iii.*

Second Exhortation, Hold Fast Faith

Therefore let us fear, lest, though we have a promise left us of entering into God's rest, any one of you may be left out. For we also are those who have a good message left us as they had; but when the spies made their good report, it brought no aid to those who heard, because it was not met with faith. Therefore he said:

I sware in my wrath,
They shall not enter into my rest.

Therefore, it is a fact, indeed, that of those who had a gospel, some entered in and others entered not in because of disobedience. Then it is said here, They shall not enter my rest. Therefore we shall come into his rest only if we have faith. Now, one has spoken somewhere concerning the Sabbath, saying,

God rested on the seventh day
From all his works,

that is, from the works which were done at the foundation of the world. Now then, he set apart a certain day. In David, after a long time, he said:

Today, if ye hear his voice,
Harden not your heart.

Therefore if Joshua had given them rest, he would not have spoken of another day. Therefore there remains a Sabbath for the people of God. And he who enters into this rest, even he ceases from his work as God did from his. Let us therefore strive to enter into this rest, lest any of us fall through unbelief after the manner of their example.

Part of Chapter iv.

Third Exhortation, Fear Losing Faith

Take heed lest ye reject him, when he speaks. For if they escaped not who rejected him when he spake to them on earth his word, how can we possibly escape if we turn from him who has spoken and who is now in heaven? For word from God is powerful, and divides our world-life and spirit-life, and is sharper than any two-edged sword which separates bones and flesh. Neither is there any creature that is not clearly visible in his sight. All things are naked and open to the eyes of him with whom we have to do. Now we are made partakers with Christ, if we hold fast to our faith from the beginning to the end. And the righteous lives by his

faith. And if any one draws back, God takes no pleasure in him. But we are not of those who let the sails down, risking destruction; but we hold to the faith, which brings great gain to the soul. Faith is the substance of things hoped for, the evidence of things not seen. By faith we know that the ages were so joined together by the command of God, that what we see indicates that which is not visible.

Parts of Chapters xii, iv, and x.

Examples of Faith

The elders in the faith give their witness. By faith Abel offered to God a sacrifice more acceptable than Cain, God himself bearing witness as to the gifts to him, through which faith Abel gave witness that he was righteous and by it, though dead, yet he speaks. By faith Enoch was changed, not seeing spiritual death; he did not find this death because God had changed him. Now, in the presence of this change, he had the witness that he pleased God. It is impossible without faith to please God; for it is necessary, if one comes to God, to have faith that he is and that he rewards those who seek him.

By faith Noah learned as a prophet concerning things not yet seen. He was devout. And he prepared the ark to save his family, and by this act he condemned the world and became heir, because he had righteousness belonging to faith.

By faith Abraham, when he was called to go out to a country which he would receive as an inheritance, obeyed, and he went out, not knowing the land whither he was going. By faith he was only an alien in this land of promise, as though in a foreign land, living in tents with Isaac and Jacob, those who were co-heirs in the same promise. For he looked for a city having foundations which God as builder and architect laid.

By faith Sarah received ability to give birth to a child, when she was past age, because she considered him who gave the promise was able to keep it. Hence from one, dead as it were, there came children, as many as the stars of heaven or as the sand on the seashore, which are innumerable.

By faith Abraham, when tried, offered up Isaac. He who had received the promise offered up his only son, and it was said of him, In Isaac shall they children be called. He considered that God was able to raise

Isaac up even from the dead. And God rescued him at the critical moment.

By faith Isaac blessed Jacob and Esau concerning things to come.

By faith Jacob, when near death, blessed the sons of Joseph; and then he worshipped, supported by his staff.

By faith Joseph, when dying, had in mind the exodus of the children of Israel, and he left command concerning his bones.

All these died with faith; they did not get what was promised; but they clung to the faith, and also confessed that they were but strangers and aliens upon the earth. Now they that said such things made it evident that they sought some country. If they had that in mind, from which they had come, they would have gone back. But they longed for the better one, that which is heaven. It was for this reason that God was not ashamed to be called their God, and he made ready a city for them.

By faith Moses, after he was born, was hidden three months by his parents; because they saw the child as their star and they did not fear the decree of the king.

By faith Moses, when grown, refused to be called the son of a daughter of Pharaoh,

choosing rather to suffer evil with the people of God than to have transitory pleasure from that source. He considered reproach with the anointed people wealth greater than the treasures of Egypt; for he looked far away at its reward.

By faith he left Egypt, not fearing the wrath of the king; for he was stout-hearted, as one who saw what yet was unseen.

By faith he instituted the paschal-lamb and the outpouring of its blood, so that the destroyer did not touch the first-born of Israel.

By faith they passed through the Red Sea as though on dry land; the Egyptians, taking the same passage, were drowned.

By faith they circled the walls of Jericho each day for seven days, when the walls fell.

By faith Rahab, an inn-keeper, received the spies kindly, and she was not destroyed with the unbelievers.

What more shall I say? Time would fail me to tell of Gideon, Barak, Samson, Jephthah, David and Samuel and the prophets. They, because of their faith, struggled with kingdoms, worked for righteousness, relied on the promises, were secure against the mouths of lions, stayed the power of fire,

they made their escape from the mouths of the sword. They were made powerful against weakness, were strong in battle, drove back the armies of the foreigners. Their women received their dead in hope of the resurrection; and others suffered the rack, not accepting release, in order that they might have part in the better resurrection. Others stood the trial of mockings and scourgings and imprisonment and captivity. They were put to death by stoning, sawn asunder, they suffered death by the sword. They wandered in deserts and in mountains; they lived in dens and caves of the earth. They were clothed in sheep-skins, in goat-skins, always in want, always afflicted, always treated oppressively. The world was not worthy of them. All these gave witness through their faith; but they did not enjoy the fulfilment of the promise. God saw to it that we had something better, and that they reach not the fulfilment apart from us.

Part of Chapter xi.

The Fourth Exhortation, Be of Good Courage

Wherefore lift up the hands that have fallen down and strengthen feeble knees; make straight the paths for your feet, that one halting may not be turned aside, but

rather may be helped. For God hath said:

I will never leave thee,
I will never forsake thee.

So that we may say boldly:

The Lord is my helper
And I will not fear.
What can man do against me?

Ye have not yet, in your struggle against sin, resisted unto death. But call to remembrance former days, in which you, receiving the light, did endure in the fight against great afflictions. On the one hand, you were as a spectacle because of reproaches and tribulations; and on the other hand, you shared with others in their sufferings. You also shewed compassion on prisoners and when they made spoil of your own goods, you accepted it with joy; for you knew that you had in heaven a better and an abiding possession. Now God is not unrighteous, that he should forget your labors and your love, which you have shown in his name in these services which you have rendered to his saints and which now you are rendering. And it is our earnest desire that every one of you shew the same zeal to the end, in your effort to secure full possession of the things you hope for, so that you should not

be slothful but follow the examples of those who through faith and patience have inherited the promises.

Parts of Chapters xii, xiii, vi.

Fifth Exhortation, Watch These Things

Follow after peace with all men and after holiness, without which no man shall see God. Now the earth, when it hath drunk in the rain, which falls oft upon it, partaking of God's blessings, if it bear herbs, is profitable to them who till it; but if it bear thorns, it is counted as worthless and they but curse the ground and at last the thorns are burned. Watch, lest any miss the grace of God, lest a root, bearing bitterness, spring up and give you trouble and through it many be defiled, lest there be a fornicator among you or one irreverent like Esau, who sold his birthright for a single meal. You know that afterward he desired to inherit the blessing, but was rejected, and repentance brought it not, although he sought it with tears. But, brethren, I am persuaded that you will act better and do things which are in accord with your salvation, although we speak after this manner.

Parts of Chapters xii, vi.

Sixth Exhortation, Guard Our Doctrine

The fact is, we ought to give very earnest heed to the things we have heard, lest at any time we let them slip away. For if the word, spoken by his messengers, was steadfast and every transgression and act of disobedience received its just punishment, how shall we escape if we are careless of this salvation, which had its beginning when our Lord spoke of it and which was confirmed to us by those who heard him? And God himself bears witness through signs and wonders and divers forms of miracles and with the gifts of the Holy Spirit, all of which he has distributed to us according to his will. Be not carried away with divers and strange doctrines; for it is better to make the heart steadfast through his grace and not by rules about meats, which have not brought aid to those who walk according to them. Now when you ought, after this length of time, to be teachers, do you again need to be taught what were the first rudiments of the things you learned about God? And have you need only of milk and not of solid food? For one taking only milk is ignorant of the reason for righteousness; for he is but an infant. Solid food is for those grown

up, who have the habit of exercising their perceptions, discriminating between what is excellent and what is bad.

Parts of Chapters v, xiii and ii.

Seventh Exhortation, Advance in Knowledge

Therefore, leaving the narrative connected at the first with Christ, advance to his completed work. Do not lay again as foundation repentance from dead works, but the foundation of faith in God; nor the doctrine of baptism and the imposition of hands, but that of the resurrection from the dead and of the eternal judgment. And let us do this, God willing.

Part of Chapter vi.

Closing Exhortation, Keep in Mind Heaven

Now the blood of animals is brought into the sanctuary for sin by the high priests, but their bodies are burned outside of the camp. Wherefore, Jesus suffered death outside of the city, in order that he might sanctify his people by his blood. So now let us go forth outside of the camp to him, bearing the reproach as he did. For here we have no city where we may abide; we seek one that is yet to be. Wherefore, learning of a kingdom that cannot be moved,

let us possess grace, by which we may serve God acceptably, in reverence and with godly fear. Man can die but once, and afterwards there is the judgment; let us then consider how we may provoke one another to love and good works, not forsaking the assembling ourselves together after the custom of some. And let us do these things the more as that day is approaching.

Parts of Chapters ix, x, xii, xiii.

And I beseech you, brethren, to suffer this word of exhortation, for at brief intervals I have written this letter to you. Grace be unto you all. Amen.

Part of Chapter xiii.

PAUL'S EPISTLE TO THE EPHESIANS

Paul writes in this letter to the Ephesians briefly, but he gives us the full significance of the gospel of Jesus Christ and the place which the Christian church was to hold in the world, the place assigned to the Christian church by God in the fulfilment of his gracious purpose for man, whom he created in his own image. It was written, I think, from Rome, after the letter to the Ephesians which Apollos wrote. The order of thought is the same in each letter. The impression grows upon me that Paul had before him Apollos' letter. Paul, in this letter, would emphasize the fact that he and Apollos had the same view of the mission of Jesus Christ in the world.

The date was probably about 61 A.D.

EPISTLE TO THE EPHESIANS

Salutation, The Purpose of God

Paul, an apostle of Jesus Christ, to the faithful in Christ Jesus, grace be to you and peace from God our Father and of our Lord Jesus Christ, who beforehand separated us and placed us as his sons through Jesus Christ. It pleased him to will this, and there is redemption for us by him through the blood of Christ and the forgiveness of sins according to the riches of God's grace, which he has shown abundantly towards us in wisdom and high purpose, to the end that we might be to the praise of his glory, who are the first to believe in Christ, in whom are you, who have heard the word of truth, the gospel which has brought you salvation.

Part of Chapter i.

My Prayer, May you have Wisdom

Wherefore I, after I had heard of your faith and the love you have for all the saints, cease not to give thanks because of you, mentioning you in my prayers, asking that the God of our Lord Jesus Christ, the Father all glorious, may give you, by the Spirit, wisdom, and may reveal a knowledge of himself, and how exceedingly great is his

power toward us who believe in that powerful working of his strength, which he let work in Christ when he raised him from the dead and sat him at his right hand, far above all principalities and powers and might and dominion and above every name that may be named in this world and in the ages to come.

Part of Chapter i.

You hath He Quickened

Wherefore remember, that you in times past were Gentiles according to race, who are called the uncircumcision by those who are called circumcision, made by hands in the flesh, that at that time you were without Christ, being alien from the commonwealth of Israel and strangers from the covenant and the promises, having no hope and without God in the world. Now ye are no more strangers and aliens; but you are fellow citizens with the saints and of the household of God. Then God, who is rich in mercy, for the great love with which he has loved us, when we were dead in trespasses and sins, has quickened us through Jesus Christ (by grace are you saved); and he has made us sit with Christ Jesus among heavenly places, so that to the coming ages

he might show the exceeding riches of his grace in his kindness toward us in Jesus Christ.

Part of Chapter ii.

We are God's Handiwork

For by grace are you saved through faith, and it does not come from among yourselves; salvation is the gift of God. It is not through works, lest a man should boast. Now then, we are the work of God, created in Christ Jesus for good works, which God beforehand had planned, so that we should walk in them. And Christ came and preached to them that were afar off and to them that are near by, that we both might have through him access by one Spirit unto the Father.

Part of Chapter ii.

The Gentiles are Heirs through Christ

This is the reason why I, Paul, am a prisoner of Jesus Christ for you Gentiles. You have heard of the new economy in your favor by the grace of God, how that by revelation he made known to me the mystery, that the Gentiles should, with us, be heirs of the same body and partakers of his promise by the gospel in Christ. Yet I will write it briefly again, that you may have a clear

understanding of my knowledge in this mystery in Christ, which in other ages was not made known to the sons of men as it is now revealed to the holy apostles and to the preachers by the Spirit, in whom we have boldness and we draw near to God with confidence through faith like his. Wherefore I desire that ye be not distressed at my tribulations for you; rather glory in them. Let Christ dwell in your hearts by faith, that you, being rooted in love and firmly established, may, with all the saints, comprehend what is the breadth and the length and the depth and the height, and to understand the love of Christ, which yet is incomprehensible, so that you may be filled, wholly filled, with God; so that he (according to the riches in his glory) may grant you to be strengthened in the inner man by his Spirit.

Part of Chapter iii.

Walk Worthy of Your Calling

I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the calling wherein you are called, with all humility and longsuffering, patient with one another in love, endeavoring to keep through the

Spirit in the bonds of peace this unity:
One Lord,
One faith,
One baptism,
One God,
The Father of all,

who is above all and all is through him and he is in you all. He has given some apostleship, and some call to preach, and some to be missionaries, and some to be pastors, and some to be teachers, that we may be no more children, tossed on the waves, carried about by every wind of doctrine of men, with the skill of gamblers, with the tricks of a knave, so that you may be led astray. But, speaking the truth in love, let us increase in all things belonging to him, who is our head, even the Christ.

Part of Chapter iv.

Walk not as Other Gentiles

This I say to you and call the Lord to witness, that from now on ye should not walk as other Gentiles walk, with a thoughtless mind, who without compunction give themselves over to wantonness and greedily do all kinds of unclean acts. But ye have not learned after this manner from Christ, if in-

deed ye have hearkened to him and have been taught by him, as the truth is in Jesus, to put on the new man, who, after the likeness of God, is created in righteousness and true holiness.

Part of Chapter iv.

Our Duties as Brethren

Wherefore, putting away lying, speak truth every one with his neighbor; for you are members one of another. Be angry, yet commit no sin; let not the sun go down and find you angry. And give no footing to the devil. Let no corrupt word proceed out of your mouth; but only words which are good for useful edifying, that it may give delight to those who hear. And grieve not the Holy Spirit of God whereby ye are sealed, awaiting the day of redemption.

Part of Chapter iv.

How Christians Should Live

Now this ye surely know, that no unchaste person, nor impure, nor greedy has any inheritance in the kingdom of Christ and of God. See that ye walk circumspectly, not as fools but as wise men. Prove what is acceptable to the Lord. Redeem the time because evil days are threatening. Every

thing, that should be reproved, is made clear by the light; for light is what makes things in clear view. Wherefore it is said: Awake thou that hast been sleeping. Christ brings to thee the light. Give thanks always for all things to God the Father, in the name of our Lord Jesus Christ. Submit to the church organization among yourselves. Sing and make melody in your heart to the Lord.

Part of Chapter v.

Social Obligations of Christians

Wives, submit yourselves to your husbands as unto the Lord; for the husband is head of the wife, as Christ is head of the church and is the saviour of the body, that he might make it holy and cleanse it as by the washing of water. Men ought so to love their wives as their own bodies. Now no man ever hated his own flesh, but nourishes it and cherishes it, even as the Lord does the church. This is the reason that a man should leave his father and mother and be joined to his wife: and the two shall become one flesh. This is a great mystery, and I speak also of Christ and the church. Children, obey your parents; for this is right in the Lord. And, fathers, provoke not your chil-

dren, that they be angered, but bring them up in the Lord, training and warning them. Servants, obey them who are your masters after the flesh, with reverence and humility, in singleness of your heart, as a service to the Christ. And, masters, act in the same way toward them, forbearing threatening, showing good will, as doing service to the Lord and not to men, keeping in mind that your Master is in heaven and he makes no differences, whatever the degree of a person.

Parts of Chapters v and vi.

Put on the Armor of God

Wherefore take to yourselves the whole armor of God, that ye may be able to resist in the day of evil; take every care and then resist. Make resistance therefore with the girdle of truth about your loins, and with righteousness as your breast-plate, and be prepared as you go about with the gospel of peace. Take as your shield, that covers all, faith, by which you shall make of no avail the flaming darts of the wicked. Let there be engraved on your helmet, victory. And let your sword be the word of God, for whom I am an ambassador in bonds, so that I speak boldly, just as I ought to

speak. Peace be to the brethren, and love and faith in God the Father and the Lord Jesus Christ.

Part of Chapter vi.

Written from Rome to the Ephesians, Tychicus being the amanuensis, and I send him to you, that you may learn of my affaris and might have in your hearts comfort.

APOLLOS' EPISTLE TO THE EPHESIANS

Apollos loved Ephesus, the city where he was fully instructed in the mystery of the revelation of Jesus Christ. While at Rome, and before Paul came there from Caesarea, he wrote to the Ephesians, setting forth his understanding of the Gospel of Jesus Christ. There is a charm felt, hard to describe, in the manner that this most cultured Jew portrays the glory of the Christian Temple, the heirship of the Gentiles through Christ in the promises of God, our privelege in having opportunity to show in the world the Christ-love, the sure certainty of the glory with Christ in that vast mansion of God, which we and all who obey him, will enter, when we leave this earthly tabernacle, our earthly bodies, and are vestured with the spiritual body, in which we shall abide throughout the eternities.

The epistle was probably written about 60 A.D.

EPISTLE TO THE EPHESIANS

Salutation, The Purpose of God

To the saints who are at Ephesus. Blessed be God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessings in Christ in matters pertaining to heaven. God chose us in Christ before the foundation of the world, that we should be holy and blameless before him through our love, with whom also we have heirship, being separated for this by the purpose of him who worketh all things after the counsel of his own will to the praise of the glory of his grace which he most graciously showed in his beloved; and since you believe in him ye are sealed by the Holy Spirit according to the purpose, and this is the earnest of our heirship until the time of release that we may gain our possession. And all will be to the praise of his glory.

Part of Chapter i.

My Prayer, May You Have Understanding

This is the reason I bow my knee to the Father of the Lord Jesus Christ, praying that the eyes of your understanding may be enlightened, so that you may know what hope there is in our calling and what are the riches

in glory of the heirship with him for the saints. Then he has made known to us the mystery which he willed according to the good purpose which before he had cherished, that in the economy which should mark the fulfilment of the times, he might gather together all in Christ whether in heaven or on earth, all in him, and might put all under his feet, and make him head over all in the church which is Christ's body, the completion of him that completes all things.

Part of Chapter i.

You hath He Quickened

And you hath he quickened who were dead in trespasses and sins, wherein ye walked in times past according to the manner of the world, according to the ruler of the power of darkness, the spirit that works in the children of disobedience, among whom all of us in times past lived our lives in the lusts of the flesh, fulfilling the desires of the flesh and mind: and we were because of our nature as others, children of wrath. But now you, who were at one time afar off, are brought nigh by the death of Christ; for he is our peace, who has broken down the intervening barrier, our hostility to God, through his own life, freeing himself from the law

of commandments and their ordinances, that he might create in himself of two one new man, so making peace and that he might reconcile unto God both in the one body by the cross, slaying their hostility in himself.

Part of Chapter ii.

You are God's Habitation

And you are a building upon the foundation of the apostles and the prophets, Jesus Christ himself being the chief corner-stone, with whom all the building is fitly framed together into a holy temple in the Lord, with whom you also are builded together for a habitation of God through the Spirit.

Part of Chapter ii.

The Gentiles are Heirs through Christ

I am a minister of this gospel, according to the gift, given to me by the grace of God, according to the might of his power. To me, who am the least of his saints, is this grace given, that I should preach among the Gentiles the gospel of the unsearchable riches in Christ, and that I should make all see the administration of this mystery, which from the beginning of the world was hidden by God, who created all things for Jesus

Christ, with the one purpose that now the manifold wisdom of God might be made known by the church to earth's principalities and the powers in the heavens according to the eternal purpose which God had purposed in Christ Jesus our Lord, after whom the whole family in heaven and on earth is named. Now unto him that is able to do exceedingly abundantly above all that we ask or think through his power which worketh in us, to him be glory through Christ Jesus in the church throughout all generations, age after age. Amen.

Part of Chapter iii.

Walk as Christ in Love

Be followers of God as children beloved. And walk in love, with such love as Christ had, who gave himself for us an offering and sacrifice to God, as an incense-offering, fragrant and well-pleasing. Let there be

One body,
One spirit.

Just as you were called in the one hope of your calling, until we come into the unity of faith and knowledge which the Son of God had, to the perfect man, to that measure in the full stature of Christ. Now to

every one of us is given grace, according to the measure of our gift for Christ, for the educating of the saints, for the work of stewardship, for the upbuilding of the body of Christ. It is from him that the whole body becomes fitly framed together, and made strong by that which every joint supplies, each part doing effectually its own work, and all making growth for the body in its upbuilding in love.

Parts of Chapters iv and v.

Walk as Children of the Light

Be ye not therefore partakers with them who have their understanding darkened, being alienated from the life of God through their own ignorance of him because of the blindness of their hearts. For ye at one time were darkness, but now are ye light in the Lord. Walk as children of the light. Put off as regards your former life the old man, corrupt so far as lusts are concerned, which mislead, and renew your mind by the Spirit. For the fruit of the Spirit is goodness and righteousness and truth.

Part of Chapter v.

Our Duties as Brethren

Let him that stole, steal no more; but let him labor, working faithfully with his

hands that he might have somewhat to give to him that hath need. Let all bitterness and wrath and anger and clamour and evil-speaking with all malice be put away from you. And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ sake has forgiven you.

Part of Chapter iv.

How Christians should Live

But unchastity and wickedness and greediness, let them not be named among you as is becoming among saints; nor filthiness, nor foolish talking, nor jesting, which are not decorus but rather give thanks. Let no man deceive you with empty words. It is because of these things that the wrath of God cometh upon the children of men. Then have no participation in the unfruitful works of darkness; but on the contrary, reprove them; for it is a disgrace to even speak of those things which are done by them in secret. Therefore be not unwise, but understand what is the will of the Lord. And be not drunk with wine wherein is excess; but be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs.

Part of Chapter v.

Social Obligations of Christians

As the church is subject to Christ, so ought wives be subject to their husbands in all matters. For we are members of the church, his body, as though his flesh, his bones. Husbands love your wives, as he loves the church and gave for it himself, that he himself might present the church all glorious without spot or wrinkle or any such thing, so that it should be holy and without blemish. Let every one of you be particular to love his wife as he loves himself. He that loveth not his wife has no love for himself. And let the wife hold her husband in reverence. Honor thy father and mother, which is the first commandment with promise, so that it may be well with thee and that thou mayest dwell long on the earth. Know that whatever good act a man may do, the same will be rewarded by the Lord whether the man be bond or free. Yet you should act not as rendering eye-service, to be pleasing to men, but as the servants of Christ doing from the heart the will of God.

Parts of Chapters v and vi.

Put on the Armor of God

Finally, my brethren, be strong in the Lord and through the power of his might. Put on the whole armor of God that you may be able to resist the wiles of Satan. For we wrestle not with flesh and blood, but with principalities and powers, with the rulers of darkness in this world, with spiritual wickedness in high places. Pray always with fervent prayer and supplications in the Spirit, and watch with perseverance and supplication. Pray for the saints and for me that utterance may be given me when I open my mouth, and that with boldness I may make known the mystery of the gospel. Now that you might know about my affairs, how I am doing, a beloved brother, a faithful minister of the Lord, shall acquaint you in all these affairs. Grace be with you all who love our Lord Jesus Christ in sincerity. Amen.

Part of Chapter vi.

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